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GENERAL REVIEW.

ARTICLE I.

Changes of Theological Belief Caused by Exterior Influences.

THAT within the years of a generation very great changes have come over the beliefs and also the tempers of the Christian world, is a fact which we are sure no observing person would think of disputing. Even Catholicism, though anchored and held fixed by what are deemed infallible decrees, has by no means wholly escaped the contagion of dogmatic modification. But in Protestantism the transformation is very marked — in some instances it has been radical and revolutionary. The Evangelical thought of God, of man, of destiny, even of duty, is very far from being in 1887, what it was in 1837; and the Evangelical preacher of the present in disposition, catholicity, and outward bearing is so unlike even his immediate predecessor as to have almost the character of a distinct species. Nor will the candid and thoughtful Universalist or Unitarian hesitate to avow that the creed and animus he represents have likewise felt the transforming spirit of new forms

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ceasing to be. But in the methods of proving the doctrine, in the principles which accompany it, in the process whereby the great result of destiny is wrought out, Universalism, not less than the Evangelical faiths, has grown old only to improve — certainly to change.

What has wrought the various theological modifications? To what efficient causes may we attribute the Christian beliefs of the present day in the particulars which make them unlike the beliefs having the same names a generation ago?

The question admits of an answer with many heads, with many divisions. In terms strictly generic the causes of change in the regards described will easily come under two heads: — those which come directly as the result of a special and intentional testing of the particular beliefs — which we will call Interior Causes; and those which have grown out of intellectual movements which in no regard took theological beliefs into the account, which did not even think of them, which operated on a line wholly aloof from them, but which by what we might almost call accidental, at least incidental, were found to be effective in compelling doctrinal changes not at all embraced in a conscious purpose — which we will call Exterior Causes.

What we thus distinguish as Exterior and Interior causes or influences cannot, in every particular, be sharply separated. At certain points they intermingle — like two contiguous waters each surges into and mixes with the other. But in principle they separate by an abrupt line of demarkation, and practically their operations are, in commanding regards, so diverse that they may without confusion be treated as wholly dissimilar.

At the outset we must define. We recall a certain mill stream in a New England State, the owners of which, solely with a view to securing the spring waters for use in the summer months, constructed a dam which made of the low land near its source a vast reservoir. Beyond the economical preservation of the water given in the season of abundance, the mill-proprietors had no intent or thought. But it so happened

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— literally *happened* — that a very sterile farm just above the new pond, percolated by the raised waters, was, as if by magic, made fertile and valuable. Plainly this was an instance in which a valuable result came from a cause purely exterior.

The distinction has a good illustration in a familiar example. Half a century ago, the belief was almost universal in the Biblical community, that the material world was created by the fiat of the Almighty in six successive days, each of twenty-four hours, the Creator literally resting on the day next succeeding, whereby the seventh day became hallowed by Divine example, all work thereupon not necessitated by urgent contingencies being sinful. Fifty years ago to dispute this belief in any part was to be an infidel. To-day all of the belief which pertains to the creative process in the six days of twenty-four hours, and the rest on the day which followed, is almost wholly discarded: it may be doubted if all New England at this date can produce a hundred persons of average information who retain the notion so current in the days of their fathers. By almost unanimous consent the six days of so many hours have given place to the widely dissimilar belief of six successive and sharply distinguished epochs of uncertain duration. What has produced the radical modification? We may suppose that Biblical students, on a careful study of the first chapter in Genesis, discovered that its words interpreted in the light of scientific exegesis, do not mean what their pious fathers thought they meant; that on the contrary the proper meaning, the one forced by the history of the words and by all the connexion, is that of epochs of indefinite length. Had the change been wrought in this way, it would, as all must see, have come under the head of an Interior Cause — that is, its possibility would have been in the thought, purpose, plan of the particular scholars who in the result compelled it. As a matter of fact we know that the change was *not* wrought in any such manner.

So far as the joint product of several minds may by pre eminence be attributed to a single mind, the change was

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brought about by a man who was not a theologian, who possibly knew nothing of Biblical exegesis, who, for aught we learn to the contrary, never so much as read the first chapter of Genesis, who certainly did not have its possible meaning in his thought, who worked in a realm wholly apart from the Biblical records, and very likely in considerable indifference in regard to them. The man, who, more than any other has caused a new and very different exegesis of the first chapter of Genesis, was Sir Charles Lyell. This man did not study Scripture; he was a student of the crust of the earth — of the changes wrought therein by forces still in operation. When his work was somewhat advanced, it appeared that his facts, scientifically tested and classified, were utterly and firmly subversive of the theory of creative days, each twenty-four hours long. Rapidly the theologians began to adjust their interpretations to the new and independent revelations, and now by a consent almost unanimous, indefinite epochs have taken the place of the days. This result was not in the plan of the geologist. It was not purposed — it happened. It was the incident of an independent line of research. It therefore comes under the head of Exterior causes.

It would be an easy task to crowd a large book with facts and examples analogous to the example just given, attesting and exemplifying changes in the whole realm of theological opinion. For our present purpose two or three sample facts must suffice.

A comprehensive statement may be ventured to the effect that the prodigious scientific energy of the last two decades, though operated in the physical realm, has by contagious force imparted its method to the ethical and exegetical realm. The time is not remote when theories of morals were substantially mechanical in the regard that they were shaped — literally shaped, not discovered — with an eye to what were deemed the best results,— somewhat on the principle of *locating* harbors along the New England coast at the points where they would seem to be most serviceable to the navigator, instead of *finding* them just where it pleased the Creator to

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place them! Within recent months a distinguished Evangelical divine has made an argument against the so called Higher Criticism out of the consequences certain to ensue provided the principles of the new criticism are accepted. It is not long since Universalist argument based upon the acknowledged attributes of the Infinite, and the specific declarations of Scripture, were thought to be set aside by picturing the immoral outcome of the belief: just as we may presume that when the spherical form of the earth was first proclaimed, it was resisted by the declaration that if true the people dwelling on the side opposite to us must drop into space. But all this while the Faradays, the Lyells, the Darwins, working in the physical realm, pursued their researches, intent upon but one thing — the gathering and generalizing of facts: it cannot be said that they pursued the search for truth in contempt of the consequences, for it does not appear that the question of consequences ever occurred to them. They labored so far in the purely scientific — which is the only proper — spirit; and if the fact did not impress them it was none the less the fact, that their method was devout and reverential, for they practically said: The truth is God's and He may be trusted; our business is to find it; it is God's business to determine what shall be its outcome.

But by degrees, and with something of arithmetical progression, this scientific method, begun and perfected in the realm of physical science, has overflowed into the theological realm; and the result has been that with a trust which fifty years ago would have been accounted recklessness and impiety, theologians have restricted their method to discovery of truth, and have relieved themselves of the old anxiety as to the effect of truth upon the conscience and the conduct of the believer. To-day, in all well-informed theological circles, the divine who attempts to hedge the sincere endeavor to find out God's will by raising an alarm on the score of moral result, will meet with a very poor reception; if he is old he will move pity; if he is young he will invite contempt. But in fact the consequences have been almost reconstructive. The scientific

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method, fully admitted, has honeycombed many a superstitious notion, and toppled not a few of the time-honored dogmas.

Further, there has in recent years been an extraordinary quickening and extending of the philosophical spirit; and this not less than the scientific method has proved a revolutionary leaven in the contiguous but by no means identical theological territory. And the progress has been most potent in the separating the postulates of philosophy which have been determined and fixed, from those which are variable and uncertain. The superficial have been long wont to decry philosophical study as merely speculative, having in it nothing stable and authoritative. Those competent to form a judgment on the subject have replied: Much of it *is* merely speculative and uncertain; but *some* of it is as clearly put to rest as the axioms of mathematics; *some* of it is in current and unquestioning use by theologians even, and by scientists, not less than by philosophers themselves; *some* of it is more solid than the rocks, and enters as final authority over Scripture itself, even the conservative divines being judges. These well understood and practically unquestioned axioms in philosophy were not matured with any dominant purpose to serve theology. With many thinkers they have been verified without any thought or care for any possible effect upon religious belief. But none the less they have passed into the theological department. and have therein wrought startling yet relentless modifications.

In touching upon the scientific realm we have given great preëminence to Sir Charles Lyell. In the philosophical realm we cannot err if we trace the leavening process mainly to Sir William Hamilton, and to his student — on whom the mantle of Hamilton fell — Henry Longueville Mansel. And what in regard to Mansel is notable and remarkable, possibly we should say, providential, is the fact that he took up the philosophical axioms with the intent, the avowed intent, of *keeping them out* of the theological world! The elaborate purpose of his "Limits of Religious Thought" was to show that theology

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has nothing in common with philosophy, and that its dogmas resting upon the Word may be affirmed in spite of, directly in opposition to, the axioms! This inane avowal has without doubt done more than any other specific thing to open the theological gate and let the philosophical tide rush in.

A long and instructive chapter could be easily written recounting the details of this folly of a philosopher turned to good account. We have room but for a single example. Dr. Mansel's aim was that of shielding Calvinism from the application of his own postulates. To this end he averred that justice, mercy, righteousness, goodness, may, for aught we can know, be different things with God from what they are with men. If the Word represents them as different — and Dr. Mansel held that it does — we are authorised to accept its statements in spite of the facts! This preposterous position, equivalent to the saying that circles on earth may be squares in heaven, and circles in heaven be squares on earth, naturally went down in the light of common sense. The stalwart logic of John Stuart Mill, shivering it to atoms and leaving it to the derision of thinking people, was hardly needed; it was bound to die a natural death. But it accomplished a providential purpose; in an inevitable rebound from it, theologians saw themselves forced to make logical use of the principles which Dr. Mansel had told them they might waive. And while we remember that the Hamiltonian school had a prestige vastly exceeding that of its modern predecessors; and that after the death of his master Mansel was its most erudite and authoritative apostle, the conclusion is reasonable that the theological disintegration it has wrought has been very great. In the light of its virtual postulate that things which cannot be construed to thought cannot be held in real beliefs, the Calvinistic Trinity went to pieces. The truth that justice and goodness are unchangeable qualities,— despite the attempt of Mansel to limit the fact to the human realm — took the foundation from under the doctrine of endless punishment as a penal infliction. And when these two dogmas were shaken the Calvinistic atonement was seen to be a needless absurdity,

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and the moral atonement — notably in the person of Bushnell — crowded out the expiatory. And so on.

Again, and for this connection finally, and without any attempt to trace the sources or the authorities, great importance is to be attached to the dominance now conceded to the facts of Ethics. The freedom of the human will *as indestructible as its own immortality;* sin and virtue having no existence save as they are freely elected — save as the faculty and the opportunity remain to cast them off or to retain them; the essence of culpability disappearing as the ability to repent disappears — supposing this to be possible; reward and retribution having no natural existence save as they in herein, and become the fruitage of, good or ill intent: these are essentials of Ethical truth; they are impregnable; they are with the authorities no more matter of dispute than are the fundamentals of physics. Ethics and theology are not identical — they are the hemispheres of the same sphere — they are related — each supports the other; but they are different. It is correct to say that the particulars of the Ethical philosophy which we have enumerated have been wrought out, matured, and verified in a realm external to theology. As influences modifying theology they are exterior. It is at least supposable that the thinkers who have demonstrated them, had no thought of, or care for, any possible effect upon theology.

None the less the outcome in greatly changed religious beliefs is vast, radical, and resistless. With the conceded truth that the will may, that to be will it must, elect its moral status, what becomes of the dogma of probation limited to earth — in fact, what becomes of probation anywhere in the customary definition of the word? what becomes of the notion of souls "fixed in eternal doom"? With the conceded truth that penalty is a natural result and not an arbitrary infliction, what becomes of the dogma of punishment forever *for* sins committed in time? And with the truth of sin as self-punishing what office is left to the personal Satan? These questions answer themselves. The New Orthodoxy in its growing revolt from the Old is the trophy of Ethical advance working from without.

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We should take no pride, but on the contrary feel something of humiliation, if with all this agitation and progress on its border, the Universalist movement had not, in any regard, felt the leavening spirit. In its distinguishing tenet Universalism of course remains exactly as it has ever been, for change in this particular would be dissolution. But in its correlated principles, particularly in its methods of defence, and in the ethical processes which it presumes, Universalism in common with all the other Protestant creeds, has been changed and improved by the entrance of the scientific method, and particularly by the substituting of a moral in the place of a mechanical theory of redemption.

When the Universalist idea began to assert itself a hundred years ago, and when half a century later it began to manifest more of the organizing temper, it would be preposterous to put in a claim for its leaders that they were in all things wiser than their generation. Half a century ago the prevailing Protestant impression was that souls are saved by the arbitrary fiat of the Almighty; that when the body died the soul went, literally went, to some specific place — heaven or hell; that God saved by putting it in the one place, and doomed by putting it into the other; that redemption and perdition were wrought not *in* the soul but *for* it. In a word the "plan of salvation" — the very phrase is suggestive — was mechanical; in hardly any very conscious sense was it ethical. The whole of theology has at this date been in good degree taken out of this coarse conception — has been relieved of its unthinkable accompaniments. It is to be hoped that ere long the basis of theology in all the denominations will be purely ethical — that every shred of its unnatural wrappings and supports and argumentations, will be sloughed away. We are rapidly becoming appreciative of the thought, as we have long been familiar with the phrase, heaven and hell as states not as places, wrought in the soul and not superimposed upon it, or built up around it walling it in as the old New England pound held the captured stray cattle.

It may not in particular instances, and with abrupt distinc-

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tion, be possible, as we have explained, to separate the processes which are Exterior from those which are Interior, for they are mutually reciprocal and each overflows, and often by conscious pushing, goes into, the other. Yet we think it has been made clear and conclusive that the particular intellectual movements which have been briefly delineated, have for most part been quite independent of any theological status, and have been operated without regard to the possible effect upon modes of religious thinking and belief. The fact is palpable — we rejoice in it for it is great progress — that, even without the intent of the leaders of these mental activities, and in some instances directly against their intentions, they have been a mighty leaven flowing in from the Exterior. By their assimilative power, they have, in great essentials, leavened and changed the entire mass of theological opinion, in every ecclesiastical community where thinking is permissible, or where in spite of edicts it has forced its way.

Rev. G. H. Emerson, D.D.

Article II.

Paradise Found.[1]

I.

This book — the record of the latest Arctic Expedition in quest of the North Pole — is a strange medley. It is made up of solid geological facts and loose unwarranted inferences. The author is evidently well read in geological literature but

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modern science with the Hebrew Scriptures, and have traced out imaginary coincidences from which they have inferred that these old writings contain, by implication at least, the germs of a cosmogony. Most of these works would be considered little better than solemn trifling if they related to any other book, and though they deal with the Bible sober judgment can give them no better description. The method rather than the topic determines the character of the treatise.

But Dr. Warren takes a much wider view than the average "reconciliationist." His is not simply the narrow purpose of bringing Genesis into apparent harmony with Geology but of showing that a geological basis underlies all the cosmogonies of the world, Pagan not less than Christian. This fact at once raises his work above the crowd and renders it deserving of attention. The title "Paradise Found" suggests the scope of the essay. It is an attempt to show that the only place on earth that can fulfil the conditions of the Garden of Eden is the North Pole, and that *there* was placed the cradle of humanity; not however in the present state of that region, where the land is snow-clad and the sea is ice-bound, but in a distant time when a mild and genial climate prevailed over all the North Frigid Zone.

To the support of this paradoxical proposition our author brings forward many ingenious arguments drawn from science, and more from tradition, while equal dialectic skill is shown in refuting or evading manifest and weighty objections which cannot fail to occur to nearly every thoughtful reader.

None the less, however, is the book wanting when weighed in the balances of the biologist and of the geologist. There is throughout it a lack of what we may call "scientific perspective" which destroys the value of its reasoning. The relations of his facts are not appreciated by the writer. His statements are for the most part accurate, but his inferences are often invalidated by this want of perception of their mutual relationship. We will return to this point a little later.

The plan of the essay may be thus briefly summed up. First an attempt is made to show that there is geological evi-

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dence proving that the centre of dispersion of the original *types* of our existing faunas and floras was in the arctic regions; secondly, that no other part of the globe is so suitable for the purpose, or so consonant with all traditions of the earliest condition of mankind; and, thirdly, that the cradle of the human family — the Garden of Eden — was situated *at the North Pole.*

II.

Into all the various fields over which Dr. Warren has travelled in search of material, it is not our purpose here to follow him. The space at command will not allow so long an investigation. We limit ourselves (and the bounds are wide enough for the purpose) to a consideration of some of the scientific inconsistencies and difficulties involved in the theory and the errors thereby introduced into the argument.

The first fallacy to which we wish to call attention arises from the want of perspective already alluded to in a biological direction. Dr. Warren is undoubtedly right in his assertion (no geologist will for a moment dispute it) that there was a time in the earth's history, (probably there were many), when the north polar regions were clothed with verdure, and when plants now known only in temperate and semi-tropical climates grew within the arctic circle. Details are needless. But the argument founded on this fact (Chapter V.) is fallacious in the extreme. Reduced to logical form it runs thus:

The Arctic Regions were the original home of the *ancestral types* of existing species of plants.

Man now lives among the existing species that have descended from these original *types.*

Therefore man's original home must have been in the north polar regions.

In this form the fallacy is obvious. There is no biological relationship between man and the plants around him; still less between him and the original *types* of those species. No inference drawn from them can logically be applied to him. They are on a different plane of existence.

The plants of the Miocene age, to which our author so fre-

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quently refers, are undoubtedly very nearly allied to existing species, but it is more than doubtful if any of them are perfectly identical. Mr. Carruthers in his recent address before the Biological Section of the British Association, says:

"I am unable to carry the history of any existing species of plant beyond the Cromer" (glacial) "deposit." "The sedimentary beds at the base of the glacial epoch contain, as far as we at present know, the earliest remains of any existing species of plant."

If, then, the Miocene *species* were all different from those now living, it is obviously idle to base on their supposed identity any argument for the existence of Miocene man.

The same fallacy crops out in another place where our author says, (p. 287), speaking of the great trees of California:

"If these last *individuals* of an expiring race can maintain, under unfavorable biological conditions, a vigorous life *through two milleniums of time* who shall declare it impossible that the men of the time and place of the origination of the *Sequoia gigantea* should have averaged more than six feet in stature or attained to an age surpassing our threescore years and ten."

It would be as fair to argue that because an oak or a chestnut is capable of enduring for a thousand years, therefore man may reasonably expect to grow taller than six feet, and to live to a greater age than threescore and ten.

A want of appreciation of biolog cal perspective is yet more strikingly shown in Chapter VI. There the argument is as follows:

The Arctic Regions were the home of the original *types* of existing *species* of animals.

Man is an existing species of animals.

Therefore man must have originated in the Arctic Regions.

To the logician and the biologist the fallacy in this syllogism is evident. It is beyond a doubt that the *types* of the existing fauna of the northern hemisphere once existed farther north than at present. We demur, however, to the

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statement that they existed in the polar regions as a general assertion. But setting this demurrer aside we must object that not a single existing *species* of mammal is known to have come down from the Miocene Age. The great Miocene summer of which our author makes free use is so far distant from our own day, that every then living mammal has passed away, and has been succeeded by other and distinct species. It is, therefore, in the highest degree improbable that a being so strongly specialized as man should have survived through this enormous interval and apparently have not yet reached his specific zenith. No Biologist will, we think, admit the possibility of so long a survival. If any manlike form existed in the Miocene it must have been some low type, some pithecoid, waiting to be "judiciously iced"[2] in order to become man.

III.

Equally prominent is the want of geological perspective already alluded to. Dr. Warren seems unaware in some places of the immense length of the geologic periods which he is handling. Thus in a single page we find two extracts. The first is from Prof. Nicholson of S. Andrew's (p. 285):

"The life of the miocene period is exceedingly abundant and also extremely varied in its character."

The second is from L. Figuier:

"The lycopods of our age are humble plants scarcely a yard in height, and commonly creepers; but those of the ancient world were trees of eighty or ninety feet in height."

But this second extract has no relation to the first. The writer is evidently discussing the carboniferous flora, one vastly older than the miocene and of totally different character. The least that can be said is that the latter passage is totally irrelevant to the subject.[3]

[2] p. 101.

[3] [We give here a condensed table of the fossiliferous rocks which will illustrate the geological points involved in the essay:

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The same fault is manifested in the author's frequent allusions to a cooling globe as auxiliary to his theory. For example, we read (p. 84):

"If the earth from its earliest consolidation has been steadily cooling, it is hardly possible to conceive of a method by which any region once too hot for human residence can have become at length too cold except by passing through all the intermediate changes of temperature, some of which must have been precisely adapted to human comfort."

Again (p. 59): "The first portions of the earth's surface sufficiently cool to present the conditions of Eden life were assuredly at the poles."

Were our author aware of the immense lapse of time demanded for this cooling process he certainly would not have tried to lay it under contribution. It is totally impossible to obtain any help from this source. The extraordinary miocene summer, whatever its cause may have been, was not due in

Quaternary—Includes the Ice Age or Ages and all subsequent events.

Pliocene—During this era the climate of the north hemisphere grew on the whole cooler, and the miocene mammalian fauna became extinct.

Miocene—At this time occurred the warm climate of the north hemisphere, to which our author so frequently refers, when the north frigid zone was clad in verdure perhaps even to the pole.

Eocene—This first part of the tertiary was of enormous length. Limestones 8000 ft. thick were formed. Since the end of the eocene most of the great mountain ranges have been formed,—the Alps, Himalayas, Carpathians, Rocky Mountains, Andes, etc.

Cretaceous—First dicotyledonous plants.

Jurassic—First birds.

Triassic—First mammals.

Carboniferous—Most of the great coal-beds formed. First reptiles and monocotyledonous plants.

Devonian—Age of great armour-clad fish.

Silurian—First vertebrates (fish ?). First certain land-plants (cryptogams).

Cambro silurian—Invertebrate animals only; seaweeds.

Cambrian—First certain traces of life.]

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any degree to the internal heat of the earth. Be the crust at present thin or thick it cannot be very different from what it was then, and the influence of the internal heat upon the surface is now infinitesimally small, indeed quite inappreciable save by very refined methods of observation.[4]

We must further remind Dr. Warren that in thus implicitly stating that the advent of man was an immediate result of the cooling of the earth to a temperature compatible with his existence, he is ignoring all the long geological ages through which animal life existed, but during which "there was no man."

It is, moreover, quite contrary to all the evidence from geology to suppose that this cooling process has been regular and continuous. Evidence is coming to light which leads some to believe that there have been many ice ages in the past even as far back as the Carboniferous age, if not earlier. On this point the opinion of so conservative and I may almost say so anti-glacial a geologist as Sir William Dawson of Montreal, is worth much. In his address as President of the British Association, at Birmingham, in September last, he said:

"We have in America ancient periods of cold. I have referred to the boulder conglomerates of the Cambrian, the Siluro-cambrian and the Carboniferous, but would not venture to affirm that either of these periods was comparable in its cold with the later Glacial age." (See table in footnote 3.)

Apart from the immense lapse of time above mentioned, this alternate cooling and warming of the earth's surface if established, would destroy the value of all arguments to prove

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men to which we can point and say, "There is a relic of Miocene Man." It is unfortunate that we cannot yet estimate in years the distance of the Miocene age.[5] But it is nevertheless certain that in thus relegating man to so distant a date, Dr. Warren is granting more than the most sanguine advocates of human antiquity have ever expected. It must be counted at the lowest estimate by hundreds of thousands of years. Moreover our earliest traces of man in days much later than the Miocene, are those of a low, bestial savage hardly above the brute, his companion; a being scarcely able to use chipped flints, and acquainted with no other weapon. For him it seems scarcely necessary to devise an Eden such as Genesis describes and Dr. Warren imagines. He would be happier outside than inside its pale.

IV.

As our author nowhere commits himself to the support of certain current theological doctrines regarding primeval innocence, perfection and happiness, and subsequent fall and degeneration, it would be unfair to assume that he intends to include any such dogmas in his idea of Eden. We consequently avoid all reference to these points and confine our remarks to what is found in the book itself.

If, however, as some passages almost compel us to believe, the work is intended to bolster up the cosmogony of the Hebrew Scriptures it is, like most of its predecessors, a complete failure. It is utterly impossible to reconcile the admission here made of man's great antiquity and his survival through more than one complete fauna with any fair interpretation of the story of Genesis. But above and beyond these difficulties, which we have already noticed, our author makes an attempt to force the Ice Age into service to do duty for the Deluge. He says (p. 47):

"The cradle of the human race was situated at the North Pole, in a country submerged at the time of the Deluge." Again (p. 421): "The new physical conditions under which the race was placed, were the conditions brought in by the

[5] It may be further urged that all supposed traces of Miocene man have occurred not in the polar regions but in Europe.

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Diluvial Cataclysm. They involved (1) expatriation, the Great Glacial Age compelling an entire abandonment of the mother-country; (2) dispersion; (3) deterioration; and (4) abbreviation of previous longevity."

He supposes that the Miocene Arctic lands, where he has placed the cradle of humanity, have been submerged, and that the Arctic Islands are merely its mountain tops remaining above water. This submersion he seems disposed at one time to attribute to terrestrial polar subsidence, (after Leibnitz, Deluc, etc.), and at another to the attraction of accumulated ice (after Adhemar, Croll, etc.) But either is totally inconsistent with the story in the Jewish cosmogony. Whatever its duration may have been we are sure that the interval between the Miocene Age and the Glacial Era was vastly longer than that which has passed since the disappearance of the ice. If, then, as Dr. Warren supposed, man remained in the Garden of Eden until driven out by the oncoming of the cold, he must have spent the greatest part of his specific life in paradise, and his exclusion therefrom is an event as it were of yesterday. We need not stay to point out the strong discord latent here between the theory of our author and the story in Genesis. We confess also that the interpretation which finds in a massive polar ice-sheet the flaming sword that kept the way of the Tree of Life, appears to us to border on the vagaries of dreamland (p. 432.)

Nor is our author more successful than others were before him in his attempt to explain away the mention of the Euphrates in the description of Eden in Genesis. This has been a stumbling-stone in the way of writers of his school ever since the days of Granville Penn, whose labored efforts to set aside the objection, will be remembered by all who have read his "Comparative Estimate of the Mineral and Mosaical Geologies." (See p. 27). If a writer living in the East employed the term "Euphrates" (Phrath) without meaning the great river of that name, then all attempts to extract geographical science from his description are no better than waste of time. And in regard to such attempts we may suggest that it is

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surely more respectful to the books and to their authors, to maintain that they told what they thought was truth even though they were mistaken, than to twist and torture their language (after the fashion of some lawyers) until it means anything or nothing at the will of conflicting commentators. Such "verbal criticism" as it is called, really such verbal catchplay, moves the "profane" to laughter and scepticism. It recalls forcibly the famous

"Aio te, Aeacide, Romanos vincere posse,"

and other similar "oracular" utterances.

Far be it from us to discourage any — even the most unpromising or trivial — *real investigation* into ancient history or ancient grammar; far be it from us to make light of definite results, be they ever so small; but equally far be the so-called criticism which, by continued torture, hypocritical suggestion, and unwarranted interpretation, extorts any desired confession from these long-suffering Hebrew writers. To believe the far-fetched and often contradictory versions of the commentators, is often to lose all respect for the grand old men who wrote the original texts. But to admit that they erred through imperfect knowledge, is simply to admit that they were men, and to leave their manhood uninsulted, and their integrity unsullied.

V.

But returning from this digression we have one more indictment. It has been common with "reconciliationist" writers, while condemning doctrines held and taught by scientific men as resting merely on hypotheses, to build up theories of their own on assumed bases of proportions so magnificent that they stagger the reader by their very magnitude and prevent instant challenge. We cannot acquit our author on this count, but one or two charges must suffice. He speaks (pp. 100,101, 102, et al.) in a sarcastic tone of the theory of man's development from some lower, perhaps apish ancestor, and calls it "irrational." But without saying a word here on the theory, and no cautious biologist will claim for it any higher name, we may remind him that whatever assumption of intermediate links it implies, there are assumptions at least equally

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great, underlying his own essay. The geologist has not yet a single certain fossil or relic of Miocene man, and very few, comparatively, from the Pliocene. Yet the essayist assumes the existence of the human family through these untold ages, and on these assumed premises rests one-half of his theory. There is not an inch of solid ground beneath his corner stone. He has actually reared a great superstructure on a foundation less and worse than that on which his criticized school of biologists have attempted to build their theory of the descent of man. Surely logic that is unsound in biology cannot be sound in theology, nor is it strengthened by any amount of confident assertion.

Another, and to the careful archæologist an astounding statement, is (p. 402), that "the disclosure of the Arctic Eden solves all further difficulties in the Hebrew conception of the religious development of mankind. It concedes to the devotee of prehistoric archæology all his claims as to the lowly beginnings of every *historic* civilization developed in our prediluvian seats of humanity. It welcomes every revelation which fossil bone, or chipped flint, or lacustrine pile, or sepulchral mound has ever made, finding in it all precious illustration of those 'times of ignorance' through which our expatriated race has made its passage." "It constrains the scientific anthropologist to believe that the Eden of Genesis was at the pole. The Biblical picture of antediluvian man, with his extraordinary vigor and stature and longevity, with his extraordinary defiance of the authority of God, and with his extraordinary persistence in the indulgence of self-centered passions and appetites and ambition" (in Eden?) "is credible in the highest degree."

The meaning of this passage taken with its context and some others, is, that since the Deluge (i. e. Ice Age) man has existed in a low, degraded state. Of this the archæologist entertains no doubt. All the relics he has found attest it. Grant it and all is harmonious, barring Genesis. But by implication, if not by assertion, our author claims an antecedent period of vast and unknown length from the Miocene to the

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Ice Age during which man, at first in a higher condition, and of a power, stature and longevity exceeding his present, occupied the earth. Confusion is immediately introduced instead of the pre-existing harmony. The archæologist holds up his hands in dismay at the audacity of the assumption. The geologist is fairly staggered by its magnificence. Not a shred of scientific evidence is anywhere brought forward in its favor, and yet upon it rests the other half of our author's work. No reason exists for its existence, save the necessity of the theory, which collapses the moment it is denied.

On two portentous assumptions therefore — first, that man existed, contrary to all the evidences of biology and geology, during Miocene time, and second, that man was then, contrary to all the evidence of archæology, in a higher condition than afterward, is built the whole superstructure of this essay. Surely a writer who publishes a great discovery based on the smallest possible allowance of fact, eked out with a prodigious amount of unproved assertion should be tolerant of even the extreme left of the anthropological party. His own house contains so much glass that he can ill afford to throw stones.

In conclusion, we must express our high opinion of the ingenuity of a theory to which, though, as he says, it is not quite original, the author may fairly lay claim in virtue of the labor he has spent and the command of material he has shown in its elaboration. But at the same time we are conscious of a feeling of regret that so great pains has been taken to find comfortable quarters for a being, who even if he existed was quite incapable of appreciating their excellencies.

Prof. E. W. Claypole.

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ARTICLE III.

An Alleged Scientific Perdition[1].

PART I.

THE historian Edward A. Freeman, avers in his lecture on Comparative Politics, that the establishment of "the comparative method of study has been the greatest intellectual achievement of our time — a method, the introduction of which marks the nineteenth century, like the fifteenth, as one of the great stages in the development of the mind of man."

Thus so soon as the human mind turned from mere specution about things to itemized examination and comparison of things, it was made certain that the world would have not less of speculation, but more definite data on which to erect its speculations. This is the ground of the superiority of modern over ancient speculation and philosphy. We know the things and ways of the universe better.

This advantage is beyond estimate in the particular that it gives in the place of a world which was a diverse, a world which is a universe. The modern mind has attained to facts and conceptions of unities which make the universe an army in orderly marching array, while the world of the ancients was an army in motion but disbanded. The conception of universal law is one of the most aggressive ideas that ever invaded the human mind. It is second perhaps, to only one — the idea of a universal Lawmaker.

That the church and theology should have been brought under the necessity of making room for this invader is an occasion for no more surprise than in the case of art, or politics, or literature, or commerce, all of which relatively to their

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other dogmas and creeds under the stupendous and pregnant thought of universal law. Naturally with everyone who has held or still holds a cherished doctrine concerning the present or future order of human society and destiny, the question has sprung: "Can the old faith live with the new?"

To find an answer to this question, it is not perhaps too much to say, constitutes at present the chief employment of the philosophers and theologians and statesmen of the age.

We ask the reader's attention and indulgence while we inquire as to the success or failure one particular doctrine is having in trying to make a living with the new faith of universal law and scientific methods,

The Boston Lectureship in recognizing after a timid fashion, in spite of apparent boldness, the claim of evolution upon our attention, declares that Martineau and Lotze are safe guides, that we may safely accept evolution so far as Lotze accepts it, no further.

Now, we need not stop to tell the reader who Martineau, the Universalist-Unitarian is, but as Lotze is thus brought to our attention, and as the Boston Lectureship assures us that Lotze is safe, and, under the cover of his great name as both a scientist and a philosopher, said Lectureship seeks to employ the scientific method and universal law as set forth in evolution to re-affirm and to re-animate the doctrine of an endless perdition, it will be serviceable to introduce the reader to the thoughts of Lotze, whose death occurred some two years since.

Professor Geo. T. Ladd, of Yale, has placed American non-readers of German under great obligations by translating and editing Lotze's "Outlines of Metaphysics," of "Philosophy of Religion," and of "Practical Philosophy," to be followed by his "Outlines of Psychology," of "Æsthetics" and of "Logic."

In his Editor's Preface, Prof. Ladd says: "These 'Outlines' cover the entire ground of Lotze's mature teaching." He further says:

"The philosophy of Lotze is a remarkable combination of

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elements from the school and from real life. The elements which come from the school are both directly philosophical, and also only indirectly so through the physical and natural sciences. In the same year of his life, at the age of twenty-one, he gained both the degree of Doctor of Philosophy and that of Doctor of Medicine. Although his earliest published works were on Metaphysics (1841) and Logic (1843), the first to be much noticed were those upon the science which deals with the relations of physical and psychical phenomena: on the Physiology of Life (1852) and of the Soul (1852) The thorough-going attempt made by the latter works to apply the conception of mechanism to the mind led many to misunderstand Lotze, and even to class him among so-called scientific materialists. The freest allowance is given to the scientific conception of mechanism in this series of philosophical 'Outlines.' But the reader should never forget that in the view of Lotze, mechanism — or the coherency of the phenomena according to fixed laws of action — is only the means 'or way of behavior' which the highest Idea, the Idea of the Good, has chosen to realize itself. And the whole drift and aim of the philosophical system set forth in these little books, is away from materialism." (Ed's. Pref. "Outlines of Metph." p. x.)

We find thus on examination that Lotze holds unflinchingly to the mechanical theory both as applied to the phenomena of matter and mind and is as decided an evolutionist as Spencer. Some more recent utterances of Spencer, such as the "Infinite and Eternal Energy from which all things proceed" — the same Power that "in ourselves wells up under the form of consciousness" — when placed along side of Lotze's furnish a good illustration of how extemes meet, or perhaps they prove rather that the two great philosophers have a common conception of the product of Infinite Energy and Infinite Reality, and only differ in their use of names and in some detail of method. Call Spencer's Infinite and Eternal Energy, Lotze's Sole, Supreme Reality, or the Highest Good, and there is no more difficulty in the Spencerian Evolution than in that of Lotze. They are presumed by the Boston Lectureship to be far apart — irreconcilably apart as to how we come by our ideas of space, time, moral right or conscience — Spencer holding that these became mental dispositions through expe-

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rience of many generations, Lotze, that they are intuitions. Yet in both philosophers we have equally the claim that these dispositions, or innate ideas, are products, or original powers, as the case may be, proceeding from the same One Infinite Energy or Reality, and both are at perfect agreement as to their utility and beneficence and reliability. It is not going too far perhaps, for us to say, that it is possible the evolution philosophy in the hands mutually of the Spencers and Lotzes will find yet a ground of harmony between the parties contending on the one hand for innate faculties and on the other for acquired faculties — the reconciliation of transcendentalism and experimentalism, neither party perhaps at present being wholly in the right, nor wholly in the wrong. At all events, for the present, we have here two among the greatest minds of the century, occupying the mechanical view of the universe, differing mainly (and here, perhaps, in appearance more than in reality) as to the manner and time of the origin of what is usually called innate ideas — each having been charged with materialism, each indignantly denying the charge, and each proclaiming the Reality of the Eternal Energy and Power as Source of all things.

We may note in passing, that the contrast we here bring out between Spencer and Lotze, is substantially that between Darwin and Wallace, who together share the honor of having established the doctrine of natural selection. Wallace diverges from Darwin in assigning a narrower scope to natural selection in both the mental and physical world. He does not think the power of making abstractions, as time and space, could have been evolved by this law. He leans to the idea of a higher principle as guiding man in his rise as well as controlling the forces of evolution in organic nature, and that this Principle is at the absolute origin of life and organization.

ust here it is important to observe, that Spencer's latest deliverences are to prove the inadequacy of natural selection to do all biologists claim for it, and to set forth the ever-present power of the medium — the environment — as for in-

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stance, light and air to the inorganic or organic, in producing the beginnings and determining the faculties and functions of the organic. Not that natural selection is not a vast law in determining organic life, but that in the beginnings the medium amid which things are and in which they come to be and change is a more prominent law.

It is thought by some, as the Boston Lectureship, that evolution taken with intuition is safe and only safe — and that may or may not be wholly true. We remember that it was at first held to be fatal to the idea of a Creator to admit that man's body did not begin by a separate act of creation. Now, it is not considered at all dangerous to faith, to concede its product from antecedent animal life under evolution, It may be found as compatible with the safety of faith in the soul and in God, to assume the production of mental and moral faculties by acquisition and by influence or causes of the medium in which the human mind arose. Such would be none the less of Divine origin. The present general conviction among theologians, however, is, that the hypothesis of the so-called natural origin of our general ideas is fatal to faith in man and God — the certain wreck of religion.

We are not affiming that this may not be true, but are intentionally raising the question, however, of a possible mistake just here. A change in our conception of God's time and method in creating and endowing the primal human soul and in increasing the scope of its endowment, may in no wise militate against the maintenance of the soul's spiritual character and higher destiny, just as the change so many have made in their conception of God's method in producing the body of the primal man, in no wise destroys their faith that the human race has its origin in the creative power and wisdom of God.

A sufficiently strong case is already made out on this side to cause a present hesitancy in the opposition. The confident attitude and affirmations of Mr. John Fiske, are sufficiently formidable to at least command respectful examination. He declares that " the process of evolution is itself the working

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out of a mighty teleology of which our finite understandings can fathom but the scantiest rudiments" — and that "this dramatic tendency in the succession of events — is the objective aspect of that which when regarded on its subjective side, we call Purpose. Such a theory of things," he avers, "is Theism. It recognizes an Omnipresent Energy, which is none other than the living God."

This language brings Mr. Fiske, it appears to us, into almost complete harmony with Lotze as to essential process and results.[2]

Though we have studied Lotze with care, so far as his works have come under our eyes, we ask your attention to a summary of his philosophy as to the points now before us by the more competent hand of James Sully. He says:

"The mechanical view of the world, as wrought out by modern science, is fully recognized and yet surmounted in the cosmological doctrine put forth by Herman Lotze in his *Mikrokosmus*. Lotze defends the mechanical method as applicable to all departments of phenomena, and insists on this way of viewing organic processes. At the same time he holds that the mechanical *interpretation* of nature is limited at every point. On the one hand Lotze accepts the teachings of modern speculation respecting the evolution of the solar system, the genesis of the organic out of the inorganic, the continuity of man with the lower animal world; — and his exposition and defence of this idea of evolution as the result of mechanical laws is extremely able and interesting. Again, Lotze seeks to bridge over the gulf between material and spiritual evolution by bringing human development into close relation to the processes of nature as a whole. Yet, while thus doing justice to the mechanical conception of the gradual genesis of the world, Lotze strenuously affirms the limitations of this

[2] Since this paper was written, we have read with care ex-President Porter's review of Evolution in *The Independent* of June 3. Incidentally he refers to Lotze, but says that he is far from being "a thorough going evolutionist." This language of Dr. Porter is misleading unless you understand clearly what Dr. Porter means by "a thorough-going evolutionist." It would appear that to Dr. Porter he only is a thorough-going evolutionist who discards from his idea of force all concep-

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kind of explanation. He maintains that the mechanical processes themselves cannot be understood except by help of ideas respecting the real internal nature of the elements concerned. This nature he describes as life. In this internal activity Lotze finds a teleological element, viz.: a striving towards self-preservation and development. This idea he seeks to blend with that of mechanical relations among the elements, so as to make the whole upward process of physical evolution, the product of purposeful impulses. In addition to this, Lotze looks at the world-process as a gradual unfolding of a creative spiritual principle, which he sometimes figuratively describes as the world-soul, more commonly, however, as the infinite substance." (Ency. Brit.)

We have thought this rapid survey (with some passing observations) of the positions of Lotze and of some prominent evolutionists, an important, nay, an essential preparation to ask you to look with us now into the alleged scientific perdition of the Boston Lectureship.

Since Mr. Cook accepts evolution as held by Lotze, and pronounces him safe, and since we have found Lotze as thoroughgoing an evolutionist as to the genesis of the world as is Spencer and Fiske, and since Mr. Cook claims by universal laws to set forth the certainty of a perdition of permanent bad character, it becomes us to inquire after the universal laws of evolution and ethics.

1. It will not be disputed among Christians that the focal point of ethical ideas is benevolence — though we do not forget that rectitude is by some made the focal point. The controversies over this, as in the case between Dr. Mark Hopkins and Dr. McCosh, seem to conclude in each side admitting substantially all the other has to say; one, however, making

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Its utility and scope are not therefore confined to earth. The moral law is a universal requisition of obedience — of conformity to right. It is this in all worlds, as gravitation is in all the spheres.

Mr. Cook as stoutly insists on the universality of the laws of ethics as we do — being as he says one on earth and in the unseen Holy of Holies. We shall further on indicate the radical miscalculation he makes as to some of the circumstances of its presence both here and hereafter.

3. The laws laid down as universal by the evolution philosophers are substantially as follows: "The instability of the homogeneous, and the multiplication of effects by incident forces." These two universal laws apply to the phenomena of mind not less than to those of physical nature. "Every active force produces more than one change — every cause produces more than one effect." These are universal laws, and by them the change from the homogeneous or simple to the heterogeneous or complex is brought about. "The instability of the homogeneous," says Spencer, "is a universal principle. In all cases the homogeneous tends to pass into the heterogeneous, and the less heterogeneous into the more heterogeneous."

What we desire now to make clear is, that science in the hands of philosophers of both the schools of Spencer and Fiske, and Martineau and Lotze, gives no data of fact or law for the support of Mr. Cook's perdition. Lotze especially is so thorough a scientist in understanding on the one hand, and a philosopher with an efficient cause — which is the Highest Good — on the other, that the whole pressure of his interpretation of the universe is adverse to a "perdition which is a permanent subjection to guilt and sin and their consequences."

It should be borne in mind that the Boston Lectureship claims to prove the existence of this perdition by universal laws which he asserts he employs scientifically.

Lotze's philosophy of the phenomena of either mind or nature everywhere keeps articulating the laws of influence, change, perpetual relations, and in and through all the cease-

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less presence and activity of the Supreme Reality — the Highest Good.

Mr. Cook's science, ethical and otherwise, starts with the Bible's and husbandman's familiar truth, that a man reaps what he sows. He then hastens on to the generalization of the method, that the self-propagating power of habit is the path to Heaven and Hell — and reaches the conclusion, that a prolonged refusal on earth to open the door to God, scientifically leads to a certainty that a point may be reached at death, and by many is reached, of permanent subjection to sin and its consequences.

Thus we have sin enthroned in the fortress of habit, permanently secure against all the assaults of Omnipotence.

Recall now the two laws of evolution — laws alike of the phenomena of finite mind and physical nature: the instability of the homogeneous, and the multiplication of effects by incident forces.

To us, Mr. Cook's perdition appears none other than a homogeneous, or at most, a very moderately complex state of soul or mind. It is stability of mind and being, and admits of no influence to change from within or without. It can have no variety, no differentiation, no retrogression, no disintegration. Evolution has ceased, self-propagation has ended in an abrupt halt. The law of from less to more has exhausted itself; the soul no longer sows, its harvests are alone those from past sowing; it cannot in even evil "have more abundantly," for the limits of the farm have been reached, and the fertility of all the soil exhausted. Mr. Cook's perdition thus seems to us to forbid the idea of continued sinning, and, so,

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we are no more justified in characterizing the latter as above, than we would be in making his Heaven a colorless monotony of bliss, should he define it as permanent subjection to the good. Further reflection will, however, establish our correctness, we think, and leave us free of this possible criticism. We are sure that the Boston Lectureship preaches a heaven of growth and progress in common with the general thought of christendom. It is significant that there should be so general a harmony here, and so much difficulty in settling on a definition and conception of perdition. We should note one thing in particular in Mr. Cook's position. His definition of perdition excludes all sinners from it who have not yet reached permanent subjection to sin, and as this permanence cannot be certainly decided as attained this side of death, there is no certainty that perdition has any territory on earth. At the most, all earthly sinners are but possible citizens in the making for a perdition in the future life. But in a state of permanent blessedness, it is conceded, that "a constant process of perfection," as Lotze says, is going on. All the soul's faculties are increasingly employed in the extension of knowledge and variety of experience of life and joy. The spirit maintains relationship with all the incident forces of finite and Infinite being, subjective and objective. The resulting multiplication of blessed consequences will continually correspond.

Permanent blessedness, therefore, means life still enlarging, still abiding amid the universe of things, to which it remains gladly responsive.

This alleged scientific perdition, on the other hand, is a prison of habit bolted forever against change, or freedom, or variety of taste, or variety of gifts. No star here can differ from any other star in damnation. "Permanent subjection to guilt and sin and their consequences," means not only fixed life of evil, but loss of desire and freedom, of ability and opportunity, and all inducement by the play of incident forces to do or be other than bad. Here is no possibility of high treason. All prisoners are in one cell. Stable fidelity to Mr. Cook's personal satan receives no reward in change or modification of treatment, or a shortened term.

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But are we just in thus seeking to hold Mr. Cook to a non-developing perdition by his terms? We thinks so, and expect to show that by all the light which the sciences of nature and mind give us, no such state of perdition is either probable or possible in the universe.

But suppose, however, this perdition has a law of progress in evil, a growth in the piling up of vaster "magnitudes" of guilt and sin. With this we shall find the Lecturship in another strait where it is sheer presumption and against all science and experience, to assert certainty about any soul ever becoming hopelessly lost. For, if a soul just entered into a future perdition can there go on multiplying sins — what follows? Why this: all ideas of permanence must inevitably be rendered uncertain. For to sin the soul must retain the power and freedom of choice. Liberty to sin is liberty not to sin; and where and as long as this liberty lasts, there are, and will continue, conscience and God. In such continued conjunction of things it is a swaggering defiance of all science to affirm the certainty of a permanent subjection to sin. Choice remaining, it is simply blasphemy to think of God as maintaining the soul in such liberty without Himself doing anything, or the soul having any environment and relations where shall play incidental forces looking to the calling of such power of choice into exercise, save in the one choice of perpetual evil. If there is here at first only homogeneity of life and conduct, this will tend to pass into the heterogeneous, and the latter into greater heterogeneity. And in each and every change of the soul's life there must continue, *and precede it*, an environment which makes this change possible, as well as the continuance of the maintained integrity of the soul's faculties and endowments, on which the environment ever makes a demand. Hence under universal law of either physical or ethical being, so far as science yet affords us any reliable data, the assumption that there may be an increase of sinning in a future existence carries with it all the subjective and objective conditions of both sin and righteousness, and leaves at the very worst the final destiny of the dead sinner undecided,

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with all the presumption, however, on the side of the triumph of righteousness, since the conditions leave God and all the universe of good still aggressively opposing the sinner's career and soliciting him to choices of good.

Mr. Cook vividly sets forth the condition under which, he affirms, some souls attain permanence of bad character. In his 181st lecture he says:

"1. Some act of man's free will must go before God's entrance into the soul. Man is to open the door.

"2. That man has natural power to do this and a corresponding responsibility.

"3. That God's knocking invites, inspires, persuades, and enables man to do this act. . .

"7. That God stands at all doors knocking. . .

"11. That every refusal to open adds to man's guilt and peril, and that there must be on the part of the unyielding soul a refusal for every knock, and that this knocking is incessant, and that so the guilt and peril of evil choices mount swiftly to vast magnitudes."

Mr. Cook does not say it is certain that any soul before death becomes fixed in evil. That perhaps would not be "preachable" doctrine — belonging to that part of Calvinism which even Mr. Cook has left behind. To affirm to a congregation of sinners that some of them had already become permanently bad, would be the assertion before them that there is no Holy Spirit and no Atonement for them, — which would be an impeachment of the claims of the Gospel as now almost universally interpreted by Christendom. But Mr. Cook does not hesitate to draw the line through the point of death. Here certainly, he claims that sound scholarship and science declare, there arises the perpendicular wall of permanence. Up to this line of death the state of the sinner has been one of free will, natural power to open the door, corresponding responsibility, and God's incessant knocking. Now, if the "vast magnitudes" of guilt which with the sinner have been increasing up to the time of death, continue to grow after death, then after death the conditions of their growth must continue the same as before death. That is, freedom, moral

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discernment and ability, responsibility, and God's still incessant multitudinous knockings to have the door opened. What sort of a perdition would this be? The very one with which we are all so familiar every day. It would be the projection of all the essential *spiritual* characteristics and environments of the soul's present state into the after-death life. Such a perdition cannot be scientifically called a "permanent subjection to guilt and sin," while the assumption that these conditions will exist in the future with the sinner, and that the sinner is certain to remain forever uninfluenced by them for good, is to imply the idiocy of God. The mind revolts at the absurdity of God still keeping up His knocking after the door has been permanently bolted. But that magnitudes of guilt may there increase, God's unceasing knocking is an absolute prerequisite. Withdraw the knocking of God, and we have, as at first, on the assumption of the immortality of the sinner as held by Mr. Cook, a perdition that cannot increase in guilt or suffering, — an absolute stand-still of being.

According to Lotze, the reality of things can only be conceived as in a multitude of relations. This standing in relations to other things gives to a thing its reality. And the nature of this reality, again, can neither be consistently represented as a fixed and hard substance, nor as an unalterable something, but only as a fixed order of recurrence of continually changing events or impressions (Ency. Brit.). This conception of the physical universe as related to our minds, holds no less good as a conception of our present and future selves as related to each other and to the environment of the spiritual universe.

Any rational guess as to the destiny of an assumed immortal mind must spring from this fact of actuality, — that the soul is always in relations, and in relations which are not negative and fruitless, but positive and productive and diversified.

Couple with this state of things the omnipresent, sole Supreme Reality, the Highest Good, which is the enswathing Medium by and in which the whole universe of things and their relations have their actuality, and we have before our

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mind a condition of pregnant relations which forbids the thought of the permanence of the bad. That permanence can rest only on the reverse assumption, that the universe sprang from the womb of Omnipotent Evil. However real the existence and stubbornness of a bad character, or the laws by which such bad character has been attained, this state of things cannot continue only under the double or complimentary conditions of a mind, on the one hand lost to all susceptibility to change, and on the other hand the non-activity upon it of all its relations, including that of the Supreme Reality, the Highest Good. Or, if it be said that such a mind retains susceptibility to the influences of relations, then these relations must be such as to ever pour in upon it only baneful influences. Thus permanence of bad character requires an immortal mind gifted with powers of thought and ever in the midst of the universe of influential things, yet with only thoughts of evil. This could only be considered as certain on the assumption that the mind is endowed with evil possibilities alone, and that the entire immortal environments were of only evil influence. But precisely the reverse of this are the facts which all rational faith and actual knowledge present before us. Those who talk of permanence of bad character seem wholly to overlook the intrinsic nature of mind and its surroundings. Mind is spirit in full endowment of reason and its companion gifts of God as here contemplated. It is not possible to conceive of it as existing unresponsive to the perpetually influential relations of other things and beings, and the All-Sustaining Highest Good. Mind in a *living* universe must itself keep alive, and in a beneficently governed

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ARTICLE IV.

Aspiration and Inspiration.

"IGNORANCE," says a current aphorism, "is the mother of devotion." The animus of the saying is plain, and yet we may at once admit it, without prejudice to religion, if we only insist that the principle it brings into use shall be still further applied and more closely analyzed. It is true that ignorance is the mother of devotion, just as much as it is true that ignorance is the mother of knowledge, of culture, and of intelligence. For ignorance is the condition out of which man climbs to all these states and activities of the mind, just as it is the condition out of which he mounts to worship and to duty. Nor is the human race devout *in proportion* to its ignorance, any more than it is learned, polished, and sensible in the degree of its ignorance. Our ignorance puts us to shame, and so we learn the myriad arts of civilization. We improve upon ourselves because we cannot rest in our inferiority. In the same way, and in no other, it is to be admitted that our ignorance breeds devotion. It forces man to aspire. He is bound by an irresistible tendency of his nature to reach upward into the mystery which broods over his soul. This aspiration is the ground and root of his devotion. And so if you please to accept the aphorism in this way, it is entirely true; not otherwise.

For the human race is in the condition which Paul describes in his address to the Athenians. Men everywhere "seek the Lord, if haply they might feel after him and find him." The saying is among the tritest of stock phrases, that man is a religious being. He aspires to know the facts of his existence. He reaches up to a wider knowledge, from his earliest moments of intelligence. His very ignorance forces him to do so, and is the spur to all his faculties. He does not know how to get him a good dinner, and the sharp goad of hunger drives him at last to discover fire; and the very first use he makes of that promethean gift is to boil his kettle. He needs a better

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knife than the rough stone he has hewn into a blade, and so is led to learn the art of working metal, till he can fashion the broadsword and the axe. Thus from his lower necessities, his appetite and his senses, he is looking up and reaching up for better things than he has, searching and seeking in the unknown, to enlarge his knowledge.

The necessity thus established becomes a habit; it even rises to a passion. And at length we see man, burning with this desire to know and to understand, turning the prow of his vessel across untraversed waters, or starving himself on the dreary coasts of northern seas, sacrificing himself in the interests of the pure passion for knowledge.

What more thrilling evidence could we have of this eager inextinguishable passion which has grown so strong in the human mind, than that little tent away on the extreme verge of the habitable earth, in which Greeley and his miserable comrades faced death by starvation and by cold, for those long winter months; or that other rude lodge in the tropical woods where Livingstone succumbed to the poisonous airs of Africa, and knelt down by his bed to die. The spirit of these men whom, not the vigors of arctic cold nor the perils by tropic heat could turn back from their journeys of research, attests the invincible yearning man has after the widest knowledge for its own sake. Man's passion for knowledge, begun in the simple studies which helped him to better food, raiment and shelter, continue long after these have ceased to be the objects of his seeking, and after he has turned to research among the higher facts of matter and of mind. And those simple and prosaic efforts are the poor beginnings of the aspirations which by and by make him a little lower than the angels.

The aspirations of man's spirit are as necessary and as fundamental as those of his intellect. Out of his deepest ignorance he lifts up searching eyes toward the mystery which not

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hend. As long as his mind is poor in its knowledge and weak in its powers of conception, his ideas of what lies within the borders of that mystery will be low and inadequate. But he must hold some belief about the unknown, must project some foregleam of his own thought into that great abyss of darkness, and give some hold to his imagination, upon the facts that lie hidden there. These gropings are but the poor blunders of the untrained and undeveloped soul. They may, indeed, be worth little in themselves. But like the child's first steps, like his earliest words, like the dawning activities of his brain, they are worth everything for what they prophesy. For they are the signs of man's spiritual nature. They are the feeble and ill-directed efforts which reveal the spiritual capacities that by and by will be man's claim to a larger understanding of things divine. They are the pledge that God has made man *capable* of entering into spiritual mysteries; that man's nature fits him for a knowledge of his Creator; and that his nature, moreover, impels him to seek that knowledge. And by this token, moreover, we are sure that man is fitted to receive that truth when it is made known to him. In the intellectual process which enabled the primeval savage to reason that he could fashion for himself a stone to hammer with, like that he had picked up on the beach, we have the "promise and potency" of that intellectual power which made Isaac Newton connect the fall of the apple with the motions of the celestial bodies. In like manner the resistless craving for explanations which led the early tenants of England's soil to attribute an echo to the voice of an answering spirit, is the early manifestation of that master-piece of induction, by which the theist reasons the existence of his God from the evidence of force, intelligence and goodness in the external world.

Now let it be remembered that this *capacity* for religious knowledge is limited to no people and to no age. It was present in the earliest man. It is found in every race to-day. All men are capable of receiving truth; all are seeking after truth. Men are incapable of contenting themselves in their

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ignorance. They inevitably seek the light. This is the trait which God has made world-wide and characteristic of man. He is a seeker after God. And all the mythologies, the idolatries, the systems and the creeds of the world, far from being the sad evidences of man's utter impotence in the face of the great unknown and inscrutable One, are on the other hand only so many crowding tokens that man cannot rest in utter ignorance of the source of his life, that he must by the very constitution of his soul, aspire after the truth and find some language in which to express the little that he grasps. This is the universal advantage of humanity. No race, no people has any exclusive right to the religious capacity. It exists everywhere. It belongs to all time. It is the ground and basis of man's highest knowledge. Like his capacity for improvement, like his intellectual possibilities, it is the latent trait in every soul, only waiting for the announcement of the truth to rise and receive it.

But the capacity for knowledge does not of itself originate knowledge. Hunger does not make food. A shivering body does not produce warm clothing. Capacity is only the latent possibility of knowledge or power. It is latent, passive, a possibility, and no more. And this is all that we can fairly claim for the aspirations of humanity. They are its common inheritance. They are the prophecy of its spiritual life. They are the forces which underlie its worship and its sacrifices. But in and of themselves they find out nothing; they lay bare no mystery; they grasp no truth.

But there never was a capacity in the human soul which did not find its complement in some faculty of that soul. Every capacity implies some means to rouse and then to satisfy that capacity. And so the aspirations of the human race justify us in looking for some powers, some appropriate faculties by which their needs may be met and their hunger satisfied. Nor do we seek in vain. The progress of the race discloses an unfolding power to comprehend the laws and the forces of the creation. Intelligence grows with the centuries; and with the growth of intelligence the powers of spiritual

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discernment increase. David had a wider horizon in spiritual things than Moses, Isaiah than Aaron. Horace Bushnell is a better interpreter of the creation than a Zuni chieftain or an Australian Maori. The faculty for grasping religious truth grows with the growth of man. It is the concomitant of all human faculties, both moral and intellectual. It is not the same in all men. It is varied by times, and conditions, and individuals. But wherever you find a soul that is able to understand and to utter the truth of God, you find a soul on which the Lord has bestowed larger and more generous endowments. There is diversity of gifts in this as in all other human powers. The power to discover and to state religious truth is not synonymous with the capacity to receive it. That demands special endowments. The prophet, the seer, the religious leader must be born to his work. He is never the creature of culture, nor developed out of experience. He is not even made by the strength of his aspirations. Let a soul yearn as deeply as it may for spiritual insight, the desire alone does not confer the gift. To see new truth, to utter a new and higher law of the divine life demands powers fresh from the creative hand, endowments as truly "special" as those of a Paul or of a Luther. And here we need a word to describe the power or the faculty of insight into the truths of God's higher world, which shall mean more than the one we have been using. For this gift of the religious nature is more than aspiration. It is what we know as *inspiration*. And the term itself conveys an explanation of whatever differences it from aspiration. The one describes the soul as going out from itself; the other as receiving into itself. The former applies to the act by which man reaches after truth: the latter the act in which he grasps it. Aspiration is man's passive capacity to receive the truth. Inspiration is the active qualification for discerning and grasping it. All men aspire after truth. Few men are inspired by the truth. Man's aspirations only bring him near to the truth. Human inspiration brings the truth directly to him.

So then an inspired man embodies more than those powers

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which all men share. Or at least, in him they are brought to a condition of potential activity which specializes their possessor, and renders him a marked instance of the display of divine creative force. If inspiration be the power of discerning spiritual fact at first hand, then we must concede that it is by no means universal. For few indeed are thus able to come spontaneously and by original intuition directly at the higher facts of being. Not all sight is insight. Many may *see* what only one or two will *see into*. And so while all men are groping after the truth, it is only here and there that God permits a single mind to seize it. And because of the powers required to thus penetrate the clouding mysteries which surround the inner facts of life, which raise the soul of the seer to the height of extraordinary and special moods, we call the men of spiritual insight *inspired* men.

There is need that those who aim to be careful thinkers should make distinctions at this point, since it is here that much inaccurate reasoning occurs in reference to the relation of inspiration to what we call the supernatural. It is common to confound the aspirations of humanity with their inspirations, the desire to know and the power to know. And so, because all men are seekers after God, some of our wise men jump to the conclusion that all men have found Him; and so the power and meaning of that other word, "inspiration," suffer loss. There are certain makeshift conceptions of spiritual truth which men work up out of their need of some support to faith, but which rest on no firm basis, and exercise no authority. And the construction of these makeshifts of thought is often identified with the work of inspiration. Because aspiration is the universal attitude of humanity we are told that inspiration is also universal. But aspiration is not inspiration. The one is a negative capacity, the other an active endowment. And while the capacity to receive divine facts is found wherever there is a human soul, it is only here and there that Heaven endows a spirit with the insight and character to become a medium between God and man. No man can say to himself: "Go to now! I will discover the

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truth about God, about destiny, or duty, or immortality, or the soul's nature. I will write a Bible. I will have a revelation." Not thus do the oracles of God announce themselves. They come unsought. They seize upon reluctant lips. They fill the souls of those who would fain escape their mandates. They possess obscure and humble men, and thrust them into publicity, bind heavy burdens upon them, and subject them to sad and tragic experiences. If ever the doctrine of election justifies itself, it does so in the lives and the characters of those whom inspiration claims as its own, and presses into the holy service of bearing the truth God fits it to see, to the men and women who listen for its sacred accents. Why are lowly Peter and James and John singled out, obscure and unskilled men, while the learned of the earth are passed by and ignored? Why is Paul taken and Octavius left? What reason shall we find, in the play of the lower forces which we call nature, for this dignifying of some men and giving them powers which exalt and separate them from their fellows, in the sublime and holy office of spiritual discovery and teaching? There is no account which fits the case except such an one as recognizes the direct and moulding influence of a Divine Power, shaping these exceptional characters and endowing them for the work they have to do. In every one of the selected souls whom God has chosen to speak for Him to the world, we see a new and original work of Divinity. The inspired man is commissioned for his work by virtue of that very insight which makes him unlike all other men. God gives him his credentials in the work he is to do. That shall be his certificate of authority. And that is a certificate the world always honors. When the inspired man opens his lips to speak, the people give him audience. Some hearts treasure his oracles. And in the fulness of time they come to light in the power of divine life.

> "One accent of the Holy Ghost
> The heedless world hath never lost."

But there are differences in inspiration. All minds have not the same power to see God's truth. Endowments vary.

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Minds differ. The inspired man is not a fixed quantity, invariable and self-consistent. He is one thing to-day, and another a century hence. Moses is far from resembling Paul, either in character or in the portion of truth he saw. Yet Moses and Paul were both inspired men. Only the one was raised up for the leadership of Israel, the other to bear the religion which had grown out of Israel's life to the Gentile world. There are undoubtedly degrees of inspiration. It has been the Divine Plan to unfold the knowledge of the truth as fast as man might bear it, and no faster. And so in every land God has raised up some souls whom He has quickened with power to perceive the truth, and to utter so much of it as they could understand. This is His answer to all those nations who "seek the Lord if haply they might feel after Him and find Him." To be inspired is not to be infallible. It is not to be omniscient. It is to possess superior powers of discerning religious facts, the great truths of spirituality. It is to be especially open and sensitive to the speech of the Ever Present God. He is not far from any one of us. He dwells in His creation, a perpetual force sustaining it and feeding it with ever fresh supplies. Strange, indeed, would it be if God were to shut Himself away from any of His children, so that they should find no loophole and no cranny through which to catch the gleams of His glory and the light which streams from His presence.

Nevertheless this fact does not destroy another, which is that God reveals Himself and the knowledge of His truth through special and chosen men. Inspiration, or the power to perceive and utter the higher facts of the spirit, is not only general but special. There are some in whom the faculty is come to fuller ripeness than in others. The same law holds as in other kinds of endowment. Minds vary in their power to understand mathematical truth, from the poor faculty of the savage who cannot count beyond the number of his fingers, to the thought of a Euclid or a De Morgan. Naturally we look to see the same law hold in those faculties which have to do with higher truth. God selects and elects some minds,

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whom He endows with the power to see intuitively the highest facts of the creation, and to announce them to men. And between those whom He thus appoints and calls to His holy mount, and the multitude who wait at its base, there is the widest possible difference.

What more natural than the continuance of this law of selection and endowment to races and nations? There could be no fact more true to the order of nature God reaches universal results through special means; does work for all men through particular men; builds principles and institutions for humanity by the hands of certain elect nations. This is one of the best attested results of human observation. And no man speaks of partiality when it is a question of Greece and her service to the world's intellect; or of Rome and her gifts to civilization; or of England and her contributions to the knowledge and practice of constitutional government. Why, then, shall we count it an impeachment of the Divine Fatherhood to say that Israel has done for man spiritually more than all these races in their work for man's intellect and his social nature; or that through that people God made His special and highest revelation to His children? Until you shall arraign the Creator because He made Greece more distinguished than Parthia, and Rome more serviceable to the world than Numidia, let us hear no criticisms on the Christian doctrine of revelation because it teaches that God has singled out one people as the repositories of His highest truth. The same great law manifests itself in all these cases. It is no evidence of Divine exclusiveness that God has concentrated the fulness of inspiration in the person of Jesus Christ, any more than it is evidence of a partial spirit that He has centered His highest gifts upon the head of his favored creature, man. The sunlight streams from one central point in our system to bless all corners of all worlds. And so the rays from the great Sun of Righteousness radiate to every portion of man's spiritual territory. Thus the special inspiration becomes the universal good.

Is it asked what standards of judgment the doctrine of in-

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spiration leaves us, as to the *authority* of any alleged revelation, what critorion to set up by which we may separate the false from the true, or discriminate between the higher and the lower? The answer is, that is a matter which God always leaves to the moral consciousness of man. There is a spiritual judgment which all of us possess. It is reason enlightened through conscience and the education of the slow years of human training. This is the only tribunal to which we may submit any proofs of the nature of revelation, or of the inspiration out of which that revelation comes. Every claim of authority must rest on proofs; and those proofs are all to be submitted to the enlightened reason of mankind. No allegation of truth of the highest sort will convince any single generation, even though supported by the wonderful works of Jesus the Christ himself. The moral sense of men opens slowly to the truth. And it is only by long years of blessing and enlightenment, the growing evidence of divine authority and power, that the Holy Ghost attests his presence. But this may be taught as an incontrovertible law, that truth strengthens itself from age to age, and ever grows to a firmer hold on men's convictions. But error weakens year by year, and slackens her hold upon the world.

> "Fears and false creeds may fright the realms awhile,
> But heaven and earth abide their time, and smile."

Rev. J. Coleman Adams.

ARTICLE V.

Dr. Harnack on the Origin of Christian Dogma.

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astonishing change in the polity, cultus, and doctrine of the Christian Church. The extent of the change is most clearly seen when one compares the two extremes of the period.

The one presents us with a picture of scattered assemblies, each a democracy, where equality is secured by the Spirit which inspires every believing heart and lends its authority to the enthusiastic utterance of prophet and teacher; the other discloses a vast world-state, a hierarchy, where priests alone approach the sacred mysteries, and dispense the means of grace to a laity unable to command the Divine favor. The former shows Jewish traces in thought, no settled formula of belief; the latter reveals a complex scheme of doctrine elevated to a necessity of salvation, a Church heating its brain over the discussions at Nicæa, and preparing the parchment on which Athanasius is to pen his anathemas. To know the nature of the change is important, both to the mind and heart of the Christian. What is it, advance or retrogression, normal development of germs inherent in primitive Christianity, or mal-admixture of heterogeneous elements, ethnic, Jewish, Christian?

Is the complex scheme of doctrine really creed, *ipsissima verba* of Deity, or only screed, at which to stop the ears; a pure river of water of life, flowing from its source in Jesus, augmented by tributaries fresh from the spirit-fountains; or only another Jordan, whose sources indeed are in the pure snows of Hermon, but which commingles with dark and turbid streams from Bashan, Gilead and Ammon, as it flows on to the sea of Death?

Modern interest in the answer to these questions is shown in the numerous volumes which, within a few years, have been given to the public, of which the works of Hatch in England, Renan in France, and our own Prof. Allen, are specimens. The true answer is, of course, to be obtained only by an exhaustive study, not only of early Christian literature, but of the contemporary ancient world of Oriental, Greek and Latin thought. Then only can one know how great was the reaction of the pagan world upon the Christianity which conquered it,

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to what degree it affected the form and modified the substance of Christian thought.

Precisely here lies the significance of the History of Dogma, by Dr. Harnack. Any work from him were indeed noteworthy, for though young, he has become the foremost patristic scholar of Germany, with Lightfoot in England as perhaps his only peer. But the special importance and interest of his work is that it is the endeavor of a master to answer the question, Whence came the dogmas which have held sway since the days of Constantine? To give a brief resumé of this answer is the aim of this article.

The purpose of Volume First is to delineate the *origin*, as Volume Second will describe the *development*, of Christian Dogma.

Dogmas are formulated articles of Christian belief which relate to God, the world, and the institutions of salvation, and are recognized in Christian churches as revealed truths necessary to salvation. Dogma is therefore dependent upon theology. But theology, the attempt to intellectually define and express the contents of revelation, is dependent upon many factors, especially upon the spirit and condition of the age.

The origin of dogma, then, can only be found by going back of the theology of the formative period, to the relations and influences which, from within and without, modified and determined the thought of the Church. One may, indeed, object that the Christian Church has had from the beginning a definite religious faith, and therefore while one may truly speak of the *development* of dogma, he cannot properly trace its *origin*. It is true, however, that while the early church had a definite belief about God and Jesus Christ, this belief and the subsequent dogma are not related to each other as are a proposition and its development. Between the early faith and the later dogma intervenes *an entirely new element:* the Gospel appears interwoven with a theory of the world and of its origin, *which it did not produce.* The new religion became, therefore, a doctrine, which obtained from the Gospel

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its *certainty*, but *only partially* its *substance*. This new element permeating the Gospel, was mainly Greek thought in its various forms: Platonic, Stoic, Philonic, Neo-Platonic. *Dogma is, therefore, in its conception and development, a work of the Greek mind upon the soil of the Gospel.* This is the main proposition of the volume, of which all that follows is only confirmation and elucidation. The author devotes himself to the task of tracing the intermingling of the fresh and vitalizing elements of the Gospel with the most vigorous of Greek philosophic and religious conceptions, until, in the fourth century, the commixture appears in the petrified form of dogma.

Since dogma is thus founded on theology, which is the formulated expression of the contents of faith, we have first to trace the origin of the apostolic catholic doctrine. As factors in its formation we may posit: the Gospel of Jesus Christ; the proclamation of Jesus Christ in the first generation of believers; the current explanation of the Old Testament, the Jewish Messianic hopes and speculations, as they gave form to the earliest Christian preaching; the religious conceptions and philosophy of the Hellenistic Jews, as they modified the later formation of the Gospel; the religious tendencies of the Greeks and Romans in the first two centuries, and the contemporaneous Græco-Roman philosophy of religion.

The simple preaching of the Gospel was early disturbed by speculation and divergent opinion. The common elements of the early preaching — that the founding of the kingdom of God on earth and the sending of Jesus were the final cause of creation; that Jesus had received the position of ruler in the universe, and that in him God was revealed, — led, even within the lifetime of the Apostles, to speculations concerning the nature of Christ. Some, as Paul, regarded him as a heavenly being, older than the world, manifest now in flesh. The fourth Evangelist only (who probably belongs to the second century) affirms that such a pre-existent being must be called Theos. Influential upon the early Church were also the philosophic conceptions, and especially the hermeneutic principles of Philo. But especially important in influence upon Christian

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doctrine was the revivification of religious life in the Greek and Roman world, which, beginning with the opening decades of the second century, went on with increasing force. Large masses of people, inclined to monotheism, longing for genuine religious satisfaction, fed with eagerness on the pages of Epictetus, Plutarch, Aurelius, adopted the mysterious rites of the Orient; until, won by Christianity, they swarmed into the Church, bringing into it their inheritance of Stoic and Platonic thought. Already in the Church we find Christological speculation; opinion inclining on the one side to the conception of Christ as a human being, chosen by God, and by Him endowed with the spirit, and placed in the position of ruler (the adoptionist Christology, as found in the Shepherd of Hermas); on the other to the view that Christ was a heavenly being, clothed for a time, indeed, in flesh, but at the completion of his work, returned to his true dwelling-place (the pneumatic Christology, as seen in Barnabas, the Clementine and Pastoral epistles). The latter easily won, since it more closely resembled the traditional polytheism, with its superior and inferior deities. There was yet no mingling of the two conceptions in the idea of a dual nature of Christ. The Eucharist takes on the double significance of an offering made by man to God and a mysterious impartation from God to man. More and more the original enthusiasm died away; prophet and teacher gave way to bishop and deacon, as antitypes of priest and Levite.

But to the Gnostics, Christian and non-Christian, is largely due the first Christian theology. Gnosticism may be defined as the acute or rapid secularization of Christianity. The Gnostics were the first theologians: they first transformed Christianity into a system of doctrines, undertook to present it as the Absolute Religion, a religion, however, identical in substance with religious philosophy; they are, in fact, the Christians who sought to ally speedily Hellenic culture with Christianity, and thought by the surrender of the Old Testament to accomplish their object more easily.

The importance of Gnosticism for the history of dogma

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consists not so much in its impress of particular doctrines upon the Church, as in its transformation of Christianity into a *doctrine*, an absolute philosophy of religion. Knowledge, not faith, was the chief condition of entrance into salvation.

That the Orthodox Church at length conquered Gnosticism is true indeed, but for the theology of the Church of minor moment. For both Gnosticism and Orthodoxy were resultant from the infiltration of Greek ideas and forms of thought into Christianity; in the one case the process was rapid and catastrophic, in the other gradual. The one sought to degrade Christianity to the level of Greek thought at the expense of belief in a God at once Creator and Saviour; the other descended indeed into the same plane, but carried with it the Old Testament, and no unimportant part of the primitive belief. The early Catholic Church, forming during the second century in opposition to Gnosticism, wrought important changes in the inner life of Christianity. The baptismal formula was transformed into an apostolic rule of faith under the influence of Irenæus. The same necessity of opposing apostolic authority to Gnostic speculation, caused, during the second half of the century, the collection of supposed apostolic writings and the predication of their inspiration and sufficiency. The writings of apostles, and sometimes unknown Christians, were lifted to the level of the words of Jesus.

The Episcopal office is heightened in dignity; at length bishops are declared inheritors of apostolic truth and office, as their successors. The Church, originally an assembly of believers, unified by a common presence of the Holy Spirit, comprising those and those only who have the Christian faith and life, becomes at length a hierarchy, a great world-state, ruled over by bishops as vicars of God, with the rule of faith as the oath of citizenship. Obedience to ecclesiastical authority, rather than holiness of life, became the chief test. Alongside this secularization of the Church, with the consequent influence upon dogmas, went a gradual Hellenization of its doctrine. The apologetes of the second century attempted to present Christianity to the learned and mighty of the em-

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pire as a philosophy which was at once the highest wisdom and the absolute truth. The Gospel is to them in substance largely identical with the results of Platonic and Stoic thinking, but what there appears as wise *opinion*, in Christianity is given as divine revelation. Not in *substance*, but in *certification* is the advantage of the latter. In the hands of these Grecian apologists the doctrine received a treatment similar to that which Judaism received earlier at Alexandria; a similar abbreviation and spiritualizing. The doctrines of Christianity are reasonable truths. To the Monotheism, common to the Jew and the Greek philosopher, they add a Logos doctrine which is in essence Greek. The Logos is the personification of the active reason of God, through which the world is produced and revelation made. This philosophical conception, given by Greek thought, is announced previous to, and apart from, any consideration of the historic testimony concerning Jesus.

Irenæus, Tertullian and Hippolytus add new elements. We find traces of the doctrine of the dual nature of Christ, personification of the Holy Spirit. Yet to an immanent, mathematical Trinity they did not come. The Trinity is rather a *process*, an emanation, with a *beginning* and an *end*. The elements of this conception came also from Greek thought, which furnished as well material for the current conceptions of the nature of man, the fall, the freedom of the will, the current ethics.

The founding of a Christian theology culminated at Alexandria in the persons of Clemens and Origen. Nowhere were Greek ideas more regnant. Gnosticism, as *formulated heresy*, is suppressed; as *tendency*, triumphs. Gnosis, is to Clemens, the only means of reaching what is highest and most central in Christianity. Apostolic tradition he can only understand by translating it into the terms, and infusing into it the spirit, of philosophy. His doctrine of the Logos is at once centre and starting-point for his whole system. Origen completes the work of uniting Greek culture and philosophy with the faith of the Church, and gives to Christianity a scientific the-

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ology. His system resembles in a remarkable degree that of Valentinus, the Gnostic. Neo-Platonic influences are traceable. His Logos doctrine, nearly that of Philo, advances beyond it in the clear affirmation of personality. He uses the metaphysics of his time, and the chief features of his doctrine of man and of salvation are determined by his doctrine of the Logos, "the second God." The period between the death of Origen and the Nicene Council is that of the legitimization of this Hellenized theology in Christian faith. Plato conquers Aristotle, the Christ of the Synoptics more entirely disappears behind the Christ of speculation, the adoptionist Christology is suppressed, the Alogi condemned, Sabellians refuted, the still liquid material of theology prepared for crystallization into dogma at the hands of the theologians and hierarchs of Nicæa.

Such is an all too meagre outline of a work remarkable alike for its purpose and the richness and fullness of critical apparatus and discussion. To many its conclusions will come as confirmation and relief. An able critic of Dr. Allen's recent volume justly remarks that since it shows how Greek Christianity was distorted and displaced by the Latin, it were much more fitly named "The *Dis*-Continuity of Christian Thought." Dr. Harnack's volume comes in to affirm that a distortion and displacement preceded that of which Dr. Allen complains. Irenæus, Origen, Methodius are separated from James, Peter and Paul by a deeper and wider gulf than that which parts Origen and Augustine. The dogmatist may deny the existence of these changes in the Christian system, the philosophic student may regard them as the heavy price Christianity must pay for its conquest of the ancient world, the believing Christian will pass, with a new sense of freedom, back of the legal conceptions of Augustine, back of the Christological speculations of Origen and the Alexandrian school, to the simple affirmations of the Gospels.

Prof. H. P. Forbes.

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ARTICLE VI.

Natural Law in the Spiritual World.

PROF. HENRY DRUMMOND'S book, bearing the above title, has been before the public about two years and a half. It was received with much favor, both at home in England, and in this country; and it has continued to be quoted and its dicta to be adopted to an extent that entitles it to be considered a work of more than ordinary importance. Whether or not its merits are solid and permanent, or only such as give it a conspicuous place among books of transient interest, the stir it has created in religious circles warrants an attempt to understand and estimate its doctrine. Careful observers must have noticed that this book is the inspiration of many sermons; that a large number of editorials get their cue from it; and that it is having some influence in modifying theological terminology. The only sentiments calculated to arrest attention in a recent address of Dr. Phillips Brooks before the students of Harvard College, were those adopted from Prof. Drummond.

The title of the work — "Natural Law in the Spiritual World" — conveys a pretty broad hint of the thesis which Prof. Drummond supports. He believes that he has discovered that the laws of the natural world are also laws of the spiritual world. He holds that one of the great contributions of Science to Religion "is to vindicate the naturalness of the supernatural;" and on the other hand, "the gift of Religion to Science is the demonstration of the supernaturalness of the natural." The practical benefit expected from this reciprocity is, that "as the supernatural becomes slowly natural, so will the natural become slowly supernatural, until in the impersonal authority of law men everywhere recognize the authority of God." Law is the one sure, immovable, immutable thing: if we can trace that as clearly in the realm of religion as in the department of science; and in particular if we can satisfy ourselves that it is the same law in both places, we have at last a solid ground of spiritual knowledge.

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No definitions are given of any term used, and we are left to gather from the author's examples in what sense he employs "the natural," "the supernatural," and "the spiritual." The "apparently hopeless vagueness" which surrounds spiritual things is a distinct subject of complaint by Mr. Drummond, and he holds out the hope, that by the adoption of his view we shall escape perplexity if not mystery. Under his guidance the aspiration of Mr. Frederick Harrison is to be realized, and our religion is to be "construed in terms of the rest of our knowledge." Note some of his statements:

"The argument may be summed up in a sentence. As the natural laws are continuous through the universe of matter and of space, so will they be (are they) continuous through the universe of spirit." (pp. 41–2).

"At the beginning of the natural life we find the law, that natural life can come only from preëxisting natural life; and at the beginning of the spiritual life we find that spiritual life can come only from preëxisting spiritual life. But there are not two laws: there is one — biogenesis." (p. 46).

"The conclusion finally is, that from the nature of law in general and from the scope of the principle of continuity in particular, the laws of the natural life must be those of the spiritual life." (p. 46).

The author does, indeed, raise the question, "Whether there are not other and new laws in the spiritual world except those which are projections or extensions of natural laws;" and while conceding that "there may be such new laws," he argues against the probability of their existence and contends that they are of no practical moment to us any way; since, if such new laws exist we can form no notion of them, — can only carry to them the conceptions we have derived from natural laws. In short, although Prof. Drummond does not always hold consistently to his proposition, it is plain that he is captivated with "the splendid task of the theology of the future," which will be "to take off the mask and disclose to a waning skepticism the naturalness of the supernatural."

We have all felt the perplexity which Mr. Drummond would relieve us from, and are more than willing to accept his guid-

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ance into a region without mist or shadow. But when we penetrate through his words to the things for which they stand, we find ourselves face to face with the old difficulty. The author assumes the existence of a natural world: he equally assumes the existence of a spiritual world. The language he holds throughout makes it clear that in his thought these are different worlds—similar, perhaps, but not the same. Yet his contention in this volume is, that "the laws of the two worlds are the same laws." What, then, constitutes the difference between the two worlds? To say that the laws of one realm are not only *like* those of another realm, but that they are the *same* laws, what is that but to say that there are not *two* realms? We can understand how the laws of England may be the *same as* the laws of the United States while the countries remain distinct. But if the laws of England and of the United States were *the same* laws that would constitute them one country. Even this illustration gives Mr. Drummond an unfair advantage; for England and the United States are locally separate, with marked geographical, agricultural, climatic and other differences. Here are various sets of laws that are widely different for the two countries. But Prof. Drummond does not consider the natural and spiritual worlds as locally distant: and he distinctly asserts that he knows of no laws of the spiritual world which are not also laws of the natural. He goes further than this, and maintains that the natural laws, like gravitation, which would appear to the ordinary mind inapplicable and unnecessary to a spiritual world, still hold their course in that realm and act though they may have nothing to act upon! His language is:

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Again: "The reason why the higher laws are not found operating in the lower is not because they are not continuous downwards, but because there is nothing for them there to act upon. It is not law that fails, but opportunity."

The question recurs, what, on Prof. Drummond's theory, constitutes the difference between the two worlds? His reasoning implies that the difference consists in the *substance* and *things* with which the laws deal. In the "lower" sphere it is matter, in the "higher" it is spirit. But since the same laws operate in both what is there to distinguish matter from spirit? We presume Mr. Drummond would answer, their different phenomena. But different phenomena are always the expression of different laws. This is a rule to which there are no exceptions. If the laws are not different then the phenomena are not different. If the phenomena differ, that shows that the laws do. The phenomena of the organic world differ from those of the inorganic; but only as the laws differ. So far as the laws are the same the phenomena are the same.

But, says Mr. Drummond, "the law holds, whether we can trace it or not: the universe is continuous. Laws do not fail, it is opportunity that fails." It is strange he does not see that this surrenders his whole case. The only possible advantage of having "natural law in the spiritual world," is to be able to trace it. If it has no "opportunity" then it might just as well not be there. The notion that a law is worth something in a sphere where it has nothing to work with is an infatuation of the most virulent type.

A kindred confusion of Mr. Drummond deserves notice. He appears to think that if *some* of the laws of one realm are operative in another, that is sufficient warrant for asserting that the laws of the two realms are the same. Gravitation is still acting in the organic realm: hence the laws of the inorganic and of the organic realm are the same. Of course Mr. Drummond would not blunder in a case so palpable as this which we use in illustration. But his blunder is of an exactly parallel kind. He shows that some laws in the two spheres

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are the same, and on this inadequate basis argues as if "the laws" were identical. The fact overlooked is, *that the difference of the two spheres depends entirely on other laws than those which are identical.* The new laws, not known in the inorganic realm, are what distinguish the organic. The animal kingdom can only be marked off from the vegetable by different phenomena, which attest the presence of new laws. The laws that are identical in the two kindoms give rise to identical phenomena. It is the new laws, in each instance, that constitute the differences between the two kingdoms. It is, therefore, beside the author's purpose to show that some of the laws of one sphere obtain in another, so long as the controlling fact is, that they owe their differences to other laws.

Is it possible, the reader will be tempted to inquire, that an able and well-informed man, and a specialist besides, has written a work, the fundamental principle of which is an error so easily exposed? What, then, is the illusion which has led the author astray? This question will be most satisfactorily answered by an analysis of one or two of the applications of Prof. Drummond's discovery. Ten of the twelve chapters of the book are devoted to illustrative examples of the operation of natural law in the spiritual world. The natural laws chosen are, Biogenesis, Degeneration, Growth, Death, Mortification, Environment, Conformity to Type, and Parasitism. We may as well begin with the first.

Biogenesis is the law that life comes always from antecedent life. It has been settled by prolonged and varied experiment that there is no such thing in Nature as spontaneous generation — the development of life from unorganized matter. The law is, — and there are no known exceptions, — life from life. This law, says Prof. Drummond, holds equally in the realm of Religion. Spiritual life in man can come only from the Living Spirit. It is not developed in man by "the evolution of character in the laboratory of common life." So far as this particular kind of life is concerned, each natural man is destitute of it. There are no germs of it in him, no possibilities enfolded in his natural constitution, any more than there are

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seeds or eggs of potential plants and animals in granite or crystal.

We waive the question whether this assertion be *true*, as a matter of fact; and pass to consider whether, assuming it to be true, the law recognized by Science as uniform in Nature, is *the same* law as that which Mr. Drummond finds in the Spiritual World. All the kinds of life to which biogenesis applies in the natural world are two — vegetable and animal. The law is, that in the case of any plant or animal, life is referable to antecedent life. That is, it did not get its life from itself nor from lifeless matter, but from a living being that existed before it. Moreover, its life was *generated* from that living being by a process in which it took no voluntary share. In order to support the theory of Mr. Drummond, it is necessary to hold, not only that spiritual life is derived from an antecedent spiritual being, but that it is communicated by a process of generation identical — not similar — with the natural process. Law is a mode in which some force operates. We know how the force operates in relation to plant and animal life. Mr. Drummond's thesis is that it operates in the same mode in relation to the spiritual life.

It must occur to every one that the coincidence is far from complete. In the natural world there is life of the same kind throughout — in antecedent and in consequent. There is no instance of a lifeless thing made alive by the communication to it of that which did it not possess before. That is just what biogenesis precludes. But the notion of the origin of spiritual life (in any soul) held by Mr. Drummond, requires precisely the operation that biogenesis will not allow. As to spiritual life men are, naturally, as dead as quartz. If there were any process in nature by which a crystal has life infused into it, that would be parallel to the process by which they acquire spiritual life. But if the whole scheme of nature were searched for an example of antithesis to this process nothing more exactly opposite to it could be discovered than biogenesis.

It is apparent, therefore, that not only is not biogenesis in nature the same process as Mr. Drummond's genesis of spir-

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itual life, but that it is not analagous. What takes place in nature is, that some vital portion of the living being is set up in an independent new living being. The analogy would be, that some spiritual emanation of one being should become a new being. But Mr. Drummond supposes that, in a being spirtually dead, life is put by the act of the Divine Spirit. Here is neither identity of process nor identity of law. The two things are palpably unlike.

There is another particular in which the coincidence fails. In the natural world the life that descends to the new being comes from a being of the same rank; and there are as many sources of life as there are recipients of life. But in Mr. Drummond's spiritual world the life communicated comes from a Being of a different and higher rank, and always from one and the same Source.

But, if it were the fact — as we have seen it is not — that the process of the communication of life in the natural and in the spiritual realms were similar, it would fall far short of establishing Prof. Drummond's proposition. He contends that "there are not two laws but one;" and that the laws of the natural and spiritual worlds are identical. On that supposition it should be found that the law of the transmission of physical life is the very law of the transmission of spiritual life: that the one process concludes both results. Nay, that the one result is the other result — the physical fact is also the spiritual fact. There is no escape from this conclusion if the author is to be taken to mean what he is so particular to say.

Take as a second instance the author's last example, "Parasitism." Parasitism is a particular form of degeneracy. The natural example cited is the case of the sacculina, a parasite inhabiting the body of the hermit-crab. In its first stage it was a nauplius, and seemed to be started for a shrimp or lobster. But it shrank from the struggle for existence, took refuge in the hermit-crab, was content to live at second-hand on that hospitable crustacean, and was punished for its idolence and cowardice by the loss of its legs, arms, jaws, eyes, ears, and whatever other such personal properties it possessed.

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To the sacculina Prof. Drummond likens the backslider; and he uses him as an example of all those varieties of moral delinquents who, from motives of safety or indolence, seek shelter and support rather than accept danger and service. They are punished, he shows, by the loss of the powers and advantages which a brave acceptance of the law of their being would have secured to them.

It is plain that we have here a fresh and felicitous *illustration;* but it scarcely needs be said that even the analogy between the instances is not close: still less can it be maintained that they come under one natural law. The most that can with truth be affirmed is, that a broad, general principle, — viz., that failure to use a power or privilege results in inability to use it, — covers both. But the moment we descend to details and note the laws, physical and moral, operative in the several cases, we find that unlikeness is much more common and marked than similarity.

Here we touch the fallacy of Prof. Drummond's book. He confounds two meanings of the word "law" which are entirely distinct. In scientific usage "law" means the uniform mode in which some energy or agent acts in producing certain physical results. The way in which the power works to effect the results is called the *law* of its action. If, for example, it is found to be a uniform result that an animal which begins to subsist on the living body of another animal, loses some of its functions, such uniform result is said to be brought about by, or in conformity to, a law of nature. Now it is quite another, looser, and unscientific use of the word law that employs it to denote the operation of a similar principle in a different realm. In popular language we may say that "the same law holds of mental as of physical nutrition;" but strictly speaking we know that while a similar principle obtains, entirely distinct laws are operating. The reason that

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is the only instance we have had in recent didactic literature, of a man erecting the fallacy of equivocation into a scientific discovery.

The universe is a "single intellectual realm," as Oersted maintained. It is from one mind. The analogies and resemblances in such a system are so numerous as to suggest constant comparison; and it is not surprising that so many uniformities should sometimes lead the superficial student to confound the similar with the identical. But it deserves to be carefully noted that the only way to understand the universe as a whole is to keep discrete its several parts. A synthesis which is not preceded by a correct and complete analysis, is like a painting of a landscape in which a confused huddle of objects and scenes misrepresents the perspectives and harmonies and sharp delineations of nature. Prof. Drummond's book is peculiarly calculated to mislead those who are not trained to look beneath the surface, because it simulates analysis by curious and copious illustration, and because the transparent style beguiles one so readily into the belief that the thought is lucid.

The merit of Mr. Drummond's work consists, then, wholly in the introduction of a number of fresh and beautiful analogies into the discussion of religious themes. These are taken, for the most part, from the interesting sciences of zoölogy and biology, with which the author's studies have made him especially familiar. If he had set up no claim for them beyond their homiletical value, his book would not have challenged criticism; except in so far as its peculiar religious theories encountered the bias of those who hold different theories. But Mr. Drummond, recognizing in the beginning the place of analogy and parable, distinctly asserts that these are not the weapons of his warfare. "The position we have been led to take up is not that the Spiritual laws are analogous to the Natural Laws, but that *they are the same laws.* It is not a question of analogy, but of *Identity*" (p. 11). By this claim the book is to be judged. If established it becomes true, as the author remarks, that "the whole region (of the

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spiritual) falls at once within the domain of science." We have seen that the claim is not supported by the facts and reasonings adduced under it. On the contrary, scrutiny of the instances given shows that Mr. Drummond has, in every case, construed an analogy, real or fancied, into an identity. Whatever there is in "Natural Law in the Spiritual World," may be found in more trustworthy propositions and more careful inferences in a much more original and valuable book, "The Unseen Universe."

Before concluding this paper it may be of service to discuss, briefly, the main question, Are there two worlds, the natural and the spiritual? These several views may be taken of the subject: (1) It may be said that there is but one world in the case, the one with which we are acquainted, the physical world. "Spiritual" is a name with no equivalent thing. (2) It may be held that there is a natural world, both physical and spiritual, and that the spiritual is in and of the natural. The proper antithesis is *material* and *spiritual;* not natural and spiritual. (3) It may be contended that there is a natural world and there is a spiritual world; that these are distinct in quality and locality; that the mark of the natural world is its visibility and tangibility, of the spiritual world its imperceptibility by sense; that the spiritual may be discerned in the natural, as an underlying cause, but is only "spiritually discerned;" that the real seat and home of the spiritual is beyond the physical, is supra-natural; that the presence of the spiritual in the natural is not proof of their fixed union, much less of their identity, but rather of the separate existence of the spiritual world, just as the presence of the spirit in the body is not to be taken as evidence that it has no other abiding-place, but rather as intimating that it has a "house eternal in the heavens."

The first of these views may be dismissed without comment, as opposed to a well-attested fact, viz., that there *is* a reality answering to the term "spiritual." The second merits attention. It is plausible: perhaps true. It agrees with the first view in holding that there is but one world: it differs from

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that view in finding spiritual as well as physical components in the world. But any attempt to *confine* the spiritual facts and forces to the realm with which we are conversant by our senses, results in making the spiritual an attribute of the physical, — results in materialism. Conversely, to allege that the material is an attribute or expression of the spiritual, is to concede that there is a spiritual world of which this phenomenal world is the product, or at least the correspondent. If on the other hand, it is not meant to confine the range of the spiritual to the physical domain, the only alternative is to allow it a domain of its own, — a spiritual world. To this complexion must it come at last.

It is probable that a subtle fallacy misleads most of those who say that the natural includes both the physical and the spiritual. They are apt to observe in argument: "The spiritual is just as natural as the physical: surely the spiritual is not *un*natural." What they have in mind here is that every being and every realm has its own constitution and fixed mode of procedure. This may be called its *nature*. To manifest its own is according to its nature, or natural to it. In this sense it may be said to be natural for a cherub to fly, for an archangel to rule, for God to be holy. But it is apparent on a moment's reflection that this is a use of nature and natural, borrowed indeed from the other use, but entirely distinct from it. When we speak of the natural world we do not mean simply a world of a certain fixed constitution, but *a world characterized by phenomena of which we take cognizance in sense perception*. In order to be understood, and in order not to deceive ourselves, we are required to use words in their established meaning, or to explain carefully our departures from that meaning. The phrase, "the natural world," has a well-understood significance; so has the phrase, "the spiritual world." We are not able to see that a single thing is gained by mixing them and then confusing the meaning of these terms, unless one wishes to deny the reality of the spiritual altogether.

The third view seems to recognize the facts and to escape

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all objections except such as lie against the reality of the things themselves. In this view the natural is not divorced from the spiritual and it is not identified with it. The laws, relations, meanings of natural phenomena are intimations of the existence of a spiritual realm, on which the natural is in some sort dependent. Man enjoys the unique prerogative of belonging to both realms; but while at home in the body he is absent from the true and permanent home of the spirit.

And what according to this view is the supernatural? It is not the same thing as the spiritual, though the supernatural presupposes the spiritual. The spiritual, as we have seen, may and does appear in the natural as substratum and informing energy. But its appearance thus, so far from supervening the regular order, supports it. The supernatural is the appearance of the spiritual in the realm of the natural *in a way to intercept or supervene the natural order.*

Here are three distinct things and the conceptions that correspond to them:

1. The natural world, or the world of physical phenomena. In which, however, there appears on close inspection, and particularly in man, spiritual facts and forces hinting the existence of a spiritual world.

2. The spiritual world, or the world of essences and realities, of which God is the Great Reality. This is the substratum and explanation of the natural world, which it penetrates and to some extent pervades.

3. The supernatural, — instances in which a spiritual person or a spiritual energy appears in the natural world in a way that supersedes the natural order and produces *physical*

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ARTICLE VII.

Monopoly — Labor Combinations — Strikes — Boycotting.

THE industrial affairs of the country have, for some months, been in a condition of peculiar and serious perturbation. For the first time in our nation's history, the masses of laboring people have become strangely restless and dissatisfied, and are plunged into a state of social and financial turbulence. In many places they have ceased work and demand more wages. Labor associations have been formed in years past for the protection of wage-workers in almost every department of industry. Bakers, barbers, hatters, Crispins, saddlers, and many others, even to undertakers, have each formed associations for the mutual protection of their members. These, with other associations for a similar object, now enter as an important element into this foaming flood of industrial movements. There are complaints everywhere of monopolies, and of a tyranny resulting from them which presses down the laboring classes to a point so far beyond endurance that a recoil has become inevitable. The wages of labor have, from time to time, been reduced, until the extreme point has been reached, and now comes resistance with its complaints and its demands. It comes in the form of "strikes," or a suspension of labor by workingmen in large bodies, with a view of compelling their employers to give them better wages for their labor. Good may result from movements of this kind; but on this point it is impossible to speak with any accuracy while the agitation continues.

Next comes a question relating to the origin and the causes of all this trouble. Everybody is inquiring and everybody is endeavoring to answer the inquiry, What has stirred up so suddenly this great industrial commotion? The answers given and the suggestions offered are various and not always in harmony with each other. There are evidently two sides to the question, each clear and each obscure, as seen from different standpoints. These are the side of capital and the side of

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labor; or really the side of wealth and the side of poverty. Each side has its own excuses, its own vindication, and its arraignment of the other side, as to its duties and delinquencies. It may not be possible for either side to see the other side exactly as those standing there behold it.

There can be no question that the inordinate desire for wealth lies at the bottom of this whole matter. That desire, no more active in capitalists and corporations than in any other classes, whether in public or in private stations, has doubtless had much to do in preventing strict fairness and equity in dealing with the laboring classes. Ever since the opening of the California mines, the whole community has been shaken to its very centre. Thousands have been moved and influenced by the irrepressible desire to become suddenly and immensely rich. The vast numbers of people who flocked to the mines, whatever may have been their standard of morals when they left their early homes, soon fell into a lower stage, and the deterioration continued until they reached a state of depravity unendurable even by themselves. Law fell into the hands of bad men, thieves, gamblers, swindlers, and other villains, and was utterly unheeded, or administered solely for their benefit. At length resort was had to private methods for compelling order and punishing the most open and flagrant crimes. Committees of vigilance, as they were called, were organized for that purpose, and for a while were quite successful. San Francisco was the first community to adopt such methods — to organize secret committees in order to rid itself of villians. But the morals of the people had run to the lowest extreme of looseness; and lawlessness, as the inevitable result, still prevailed. Everybody was still anxious to get

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there the sanctions of public law in the minds of the people. "Smartness" in acquiring wealth by methods at least tricky and of questionable honesty, if not positively dishonest, soon came to be considered as a graceful and even a necessary qualification. This feeling lessened still further in the public estimation the sacredness of all legal restraints. It is not needful to inquire here how much the talk of politicians and and others about a "higher law" had to do with lowering the general estimate of the restrictions imposed by constitutional and statutory law. Then came the War of Rebellion, and the whole country was thrown into ferment and martial agitation. With the demands of war, the flood of immorality and the greed for gain rose higher than ever. The desire to become vastly rich received a new and profounder impulse. Out of all this has grown up in this country a class of men immensely rich. It is safe to say that within the last twenty years the men possessing millions of money have increased at a rate of at least two hundred per cent. It is not to be presumed that this vast concentration of wealth has occurred on the strictest basis of severe Puritanic honesty.

There is another thing not to be overlooked in the estimate of causes which has done its part, and perhaps a great part, in procuring this general deterioration of public morals. It is the extensive introduction of foreign atheism, agnosticism, nihilism, and scientific materialism. A lack of faith in a Supreme Being, with a rejection of Bible authority in morals, takes away all divine sanction as a basis of human duty. A system of ethics without God as its foundation has no stability and is liable to run into all the phantasms of popular thought and feeling. To this may be added the importation of habits and customs, with sports and pastimes on the Sabbath day.

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ance, is the immigration of a class of desperate men, bringing with them a desperate philosophy, who seek the overthrow of all government and a return to the chaos of the world's earliest childhood. But into that chaotic state they would necessarily bring all the villianies, all the lechery, and all the murderous appliances of the present hour. These could not be eliminated or avoided, unless the men themselves, with their philosophy, and all the rest of the world were thoroughly changed, regenerated and morally reorganized.

All these things, by corrupting the public morals, could scarcely fail to affect injuriously the working classes. They have infused into all minds the same irrepressible craving to be rich, that has stimulated the wealthier classes. Wealth, as known everywhere, is power; it gives leisure and all the enjoyments springing from it, whether innocent or criminal. With the increase of wealth, there has arisen also an increase of poverty, and it may be said, too, an increase of social depravity. What else could have caused the frequent maiden murders and other infamous acts with which the country abounds? The rich are envied by the poor and the working classes. They are envied for the very leisure and enjoyment which their wealth secures and which the poor cannot have. That envy creates a reckless ill-feeling against the rich, and a desire for more wages, that the poor may have practically an occasional taste, if nothing more, of the leisure and the pleasure which the rich enjoy. Yet this desire is often, perhaps too often, left entirely unsatisfied.

Almost all men engaged in business and employing operatives, are disposed to bring down the price of labor to its minimum of endurance. They want the profits. A controlling member of an accident insurance company once wrote to me: "We go into this business to make money!" The same may be said of almost all men of business in the land. To make money is the impelling motive of corporations, capitalists and men of every other station and of all avocations in life. In many cases corporations and even private capitalists endeavor to monopolize particular industries, and seek in various ways

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to ruin and drive out all competitors in that department of labor. If success attends them the prices for the people and the wages of their operatives are regulated solely according to their own pleasure.

Nor do the troubles all end here. Men obliged to work for a livelihood in this country, have been seriously affected by foreign immigration. For the last twenty years or more there has been an influx of population from other lands beyond all precedent in the nation's history. At the very lowest estimate, not less than four hundred thousand annually, on an average, from all European and many Asiatic nations, have landed at the various ports of the country. The total number could not be much less than ten millions — a great sad heritage from many nationalities, and a heterogeneous multitude to mingle with, and modify our *antebellum* population.

These alien and adventitious multitudes have been drawn hither by various considerations. First of all, there is a widespread impression that this is a land of freedom, where every one may do as he pleases. It has, therefore, been really a joy and a privilege for many people, greatly oppressed in their native land, to get away from the espionage and the exactions of governments that swallow up by taxation their toilsome earnings and leave them but a mere pittance for the coarsest fare to support life and avert starvation. Next, the prospect of higher wages has, no doubt, brought millions to the land of reputed freedom and of plenty. It has long been known everywhere that wage-workers in this country have in general received better pay than in other lands. It has not, however, been known that the greater expense of living here is, and has been a near counterpoise of all the increase in the wages of labor. This point is left entirely under shadows.

Ostensibly for the benefit of the working-classes, a tariff,

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very efficient in its earliest application. It is surely the most quiet, the most unfelt, and perhaps the most equitable, method of taxing the people for the support of government. But when all American industries are self sustaining and even rising into immense wealth, and when capitalists engaged in them are rich, prosperous, and doubling up their profits with the largest percentage, a high tariff for protection becomes at once a sham, a deceit, a large ladle of blessed soup for the rich, but one of the worst evils that could be inflicted upon the real American working-classes! Strange assertion! What is its sum? Why has a tariff become one of the worst of evils? Because, first, by a tax levied on labor for the benefit of capital, it has built up millionaires and immense monopolies that have little regard for anything except their own private interests. Even the plea of developing the resources of the country has more the tinge of avarice and ambition than any expansive benevolence.

Next, the tariff has invited to this country the very "paupers" of other lands whose handiwork at home it was designed to tax or exclude; and has brought them here to work in a real, — no fancied competition with the native population, furnishing at the same time an excuse for capitalists to reduce the wages of labor. This tide of immigration has already been referred to. This "pauper" population has crowded into cities, and towns, and hamlets, into all the industrial establishments of the land, and crowded out the old wage-workers, who have been obliged to accept Horace Greeley's advice, "Go west." Even there the same current of immigration has extended its flow, bearing along the people and the language of almost "every nation under heaven." All this with the natural increase of the native population has swelled the number of wage-workers to an extent in excess of all the demands, and beyond the actual needs of all the industries of the country. They even crowd upon each other to obtain the necessary labor and the necessary means for the support of life.

Of course corporations and capitalists in general take ad-

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vantage of this state of things, to procure labor at lower rates. They have sometimes even sent agents abroad, where working men could be obtained at wages much lower than were paid at home. These efforts to procure cheap foreign labor, with the reduction of wages, made from time to time at home, have placed the profits of capital in a very cheerful upward scale, while the price and profits of labor are always sadly downward. In some cases, too, corporations and capitalists, to evade legal enactments and conceal their enormous profits, have resorted to a process which is aptly termed *stock-watering*. This was the invention of Mr. James Fisk, and was first operated on the New York and Erie Railroad. It consists simply of the fraudulent issue of stock beyond the amount allowed by law. This kind of stock is issued and distributed among favored stockholders, that their dividends may be increased on the genuine, honest stock, but appear to be very small when the spurious is added.

To remedy all evils of this kind and prevent a reduction of wages, various expedients have been adopted. These have already been referred to. Among the chief, if not the first in the order of time, stand the "Knights of Labor." This association, as a protection against monopoly, is undoubtedly a valuable assistant. But it is liable, like all others of a similar kind, to lose sight of its primary object, and be prostituted to evil purposes. It must be borne in mind, too, that in order to be successful, this association, and every other having the same object in view, must embrace all the factors in the problem. They certainly do not. They do not, either severally or in combination, embrace all the wage-working men and women in the country. Thousands remain outside shivering in the cold, perhaps in poverty, and have no protection from the industrial associations around them. These associations claim authority over their members, so far at least that when an order is given it must be obeyed. With such assumption and such admission of authority, the members are really under durance, and are often ordered, in separate bodies or in combination with others, to "strike," as the phrase is, or cease

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from labor and demand higher wages. The order must be obeyed, too, or they must suffer the social penalty — ostracism.

All this might be well enough and no violation of right ensue, if the movement were to stop there. The injury to business might easily be repaired by bringing in other laborers not connected with such associations, who might be ready, from lack of employment or other causes, to enter into new relations. But with such a course the leaders and members of these associations are not satisfied. They demand more. They require their own restoration to the position which they left, at higher wages, or, at least, the employment at the wages demanded of members of their fraternity in preference to those outside. Here is the point where the wrong begins. They have an undoubted right to cease laboring for any employer at any time, either singly or in bodies, unless held by contract for a specified time. Even then the reduction of wages without their consent would violate the contract and set them free for any other course they might choose to take.

But when they take another step, assume dictation, and say, "You shall employ us, or members of our fraternity, at our prices," they become the aggressors, tyrants, despots, violating all right and all law; "common law," at least, if not law embodied in statutes. When, going still further, they take the course indicated by that new word of Irish coinage and of recent importation, *boycotting*, they become tyrants of a very low and very despicable class. There is no more terrible despotism than a popular movement, ostensibly for the righting of a wrong, but having vengeance for its ulterior motive. The boycotting process is of that character — simply dictatorial and selfish, with all the malevolence embodied in those words. It is absolutely disgusting to think of a set of great lubberly men standing idle around the premises of a poor, industrious widow, Mrs Gray, of New York, for the pur-

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tion. The attempt to ruin her business on that account was an outrage alike upon law, justice, widowhood and humanity. Other cases of the kind may have been more successful, but surely not less vile and unjustifiable.

What, then, shall be done? The laboring classes are unquestionably oppressed. They are crowded down to the lowest *hades* by the vast accumulation and concentration of wealth in a few hands. What *can* be done? No great movement for the adjustment of wrongs can be successful unless it embraces all the conditions. The various labor associations, as already stated, certainly do not. They are organized in pure selfishness, to aid and protect against monopoly those, and those only, who belong to them. It is certainly overlooked that this very monopoly may, in the form of corporations, be a means of great good to all the people, wage-workers included. Neither can the batteries of labor associations be safely turned in enmity or discouraging efforts against those who are not members. These, if poor, need care. They are as deeply involved as any other class in the great war, if there must be war, between labor and capital. In all municipal government, state, city, national, the poor and the outcast, as well as the rich, must receive due attention. The comprehensive survey of political economy takes cognizance of all these factors. Those labor associations, then, which fail to make provision for all the poor as against the rich, and comprehend under the ægis of protection all wage-workers in the country, as against monopolists, show a serious lack, as well in the structure of their associations as in the commonest exercise of benevolence; and make a sad failure in their work of resisting the aggressions of capitalists and rich monopolies.

It has long been clear to men of sagacity and close observation that for many years past there has been a tendency in our civil affairs towards a *plutocracy*, or a government founded solely on wealth, and "smartness" in its acquisition. That tendency seems now fast ripening into actual fact. It is clearly one of the causes of the present labor troubles in the country. Our national legislature is filled up in very great

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disproportion, with men of immense wealth. They are "smart;" they are "sharp;" they are good financiers. They can manage a railroad, or a bank, or a silver mine, or a cotton mill, or any other great corporate institution. But when they come to the business of legislation, they have sometimes proved sad failures, not to say, frauds, destitute alike of the honesty and other qualities indispensable to right action for the common good. Some of them have had neither desire, nor taste, nor capacity for the management of public affairs. They like to sit in the seats of legislation; it gives them prominence, honor, reputation, social position, eclat! They are always keenly alive to the interests of their own class, lest some legislation should occur against them and in favor of the laboring classes.

The seats of such men in legislative bodies, it is said, are sometimes procured by purchase or bribery. On that question, however, there can be but little or no evidence beyond probability. But with the general looseness of public morals already noted, with men on the one hand able to buy, and on the other willing to sell, the probabilities rise almost to a demonstration. They are aided, too, by the lights that flash occasionally from the concealed fires of public iniquity. Was it from such an estimate of probabilities that the American senate lately refused to investigate the allegations against a millionaire member of that body who was charged with having obtained his seat by bribery? Was it that other members in the same bower of surreptitious grace were afraid that the sunlight might stream a little too far into the shadows, and that investigation might not stop there, but reaching on with prying eyes might disclose other garments badly soiled? At any rate, complaints in that direction are running all through the land, embracing charges that *some* millionaires owe the seats of legislative honor which they occupy to their wealth, not their worth.

But suspicions and charges of this kind against corporations and monopolists, it is thought, ought not to be indulged in; for they do more harm than good. Prof. Newcomb of the

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Washington Observatory, in a series of "Talks with a Knight of Labor," in the New York *Independent*, thinks they are actually injurious to the wage-worker's cause. That may be, or it may not be. But how can iniquity ever be brought to light unless talked about, "line upon line," with all its facts and all its crookedness? The same writer thinks, also, that wage-workers should relinquish politically all party affiliations, and vote only for honest men to fill the places of public trust. All right! sound talk! Would it need the lantern of Diogenes to find them, — the men incapable of being bribed and corrupted by the power of the money-kings? How can honest men be elected, with all that power against them, — a power always exerted to influence voters, one way or another, and prevent the election of any one who might be supposed to act against their own interests?

But a resort to voting brings the whole subject into the arena of politics. Here men are very apt to be too intensely partisan to act honestly. The irrepressible greed for money makes them so. All efforts to stem the torrent of corruption and purify politics are opposed and resisted, often with the vilest slanders and fiercest invectives. It is a sad fact that the best men to discharge the duties of legislators, — men of talent, honesty, sagacity, unpurchasable integrity and comprehensive statemanship, are seldom chosen. They are not always willing to accept the position. Only the shrewd, party-managers, who learn politics as a trade, are able to secure places of public trust; and these by the money-power are always selected, because they are purchasable and can be easily managed.

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being "damned to everlasting fame!" Some legislative bodies of the old time "Know-nothing" type, furnish of this matter a few vanishing examples in the world's great history. Still it might be useful, all things considered, for them to make the experiment. It is altogether probable, if the selections should be made from their own membership, that they would fail to secure the best man, or even their best men. They surely could not be best served by mere partisanship, not even by the abandonment of an old, and the adoption of a new party. What they most need, and what the country most needs in its officers of goverment, is undoubted honesty and clear-headed intelligence of the highest order.

But whatever course may be taken in this matter, all efforts for improvement will be defective, unless, as already indicated, they encircle in their ample embrace all the wage-workers in the country. These constitute a great element in the business of the nation, which it will neither be safe nor politic to neglect. They may, indeed, by the indirect influence of their presence and their needs, serve to reduce the wages of labor; still they cannot safely be ignored. They are here; many of them are foreign-born; but while they remain peaceable citizens, they can neither be put to death nor sent back to their foreign homes.

Yet one very important effort can be made. The many workingmen's associations might unite in one great, good movement to secure legal enactments prohibiting further immigration. Here they might indeed meet with serious difficulty. The feathers of capitalists would at once, or very soon, be ruffled, and the attitude of resistance be assumed. The councils of the nation are so filled with millionaires who favor immigration, that to suppress it would be an herculean, if not a hopeless task. Those who employ workmen are naturally favorable to the increase of the laboring classes, because it bears a corresponding decrease in the price paid to each for labor. There is one thing more to be done, and perhaps their only alternative, — they must turn capitalists themselves, originate new enterprises, and thus make available the sur-

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plus labor of the land. Perhaps, indeed, they might engage in some of the older industries under a co-operative system, and take their share of the profits.

Here comes another ground of complaint. Monopolists are always watchful of competition in their business. By their immense wealth they are able to crush out all small industries. They ask a tariff to protect themselves, while, like voracious sharks, they stand ready to swallow and devour all smaller and weaker efforts in the same direction. A thorough change in the tariff laws would be likely to do something for the laboring classes; it would serve at least to check the rapid flow of immigration, and prevent that great tide-swell which, if continued, is destined to bring down all wage-workers in this country to a level with those of other lands.

But laying aside for the present all these things which must be met by workingmen as best they may, there is another and more important matter now coming into view, which is actually more injurious to the poor and to laboring people than all others put together. These poor people are often very severe in their denunciations of rich monopolists, corporations, and especially railroads, banks, manufacturing and other interests "where wealth accumulates and men decay." But they seldom think and rarely talk, except in approval or in vindication of one of the worst, direst, most terrible and tyrannical of all the monopolies with which the country is cursed. The liquor-dealers' and the beer-dealers' monopoly does more to damage the people, more to crush out the life and spirit of the laboring classes, than all others put together; aye, all rolled up into one agglomerated mass, or huge heap of mountain size, mountain weight and mountain force. Its inevitable tendency is to bring them down to the lowest depths of poverty, shame, neglect, and perhaps actual starvation.

Let a "strike" commence; laboring men quit work at once and perhaps in large numbers, and in great haste, leave their remunerative employment, though they may deem it poorly remunerative, and hurry away, yea, speed themselves to the

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saloons! There, instead of earning money, they spend it, if not as fast as possible, yet all too fast for their own interest; and they give the liquor-dealers' monopoly, for the time being, a very brisk business. It is amazing how very blind and how very foolish in this respect is a very large portion of the laboring people of this country. They clamor for higher wages; they curse monopolists, but receive pay of them for work, receive it in substantial coin or its equivalent, and then hasten to the saloons and spend the same for nothing — nothing of any real value to themselves or those dependent on them — nothing, except what brings actual injury to themselves and all connected with them. They make themselves mere donkeys, beasts of burden, bearing the sum of their wages from the monopolist who employs them to the saloon monopolist who receives it and gives them nothing in return for the "value received." They might just as well go directly to the furnace, cast it into the fire and burn it.

Not all wage-workers, indeed, belong to this great herd of human donkeys. There are many brilliant exceptions to this general rule. But the places of those who leave the herd, or never enter it, are soon filled, and often more than filled, by the *women* who join it. It is a sad fact that many women are inveterate beer-drinkers, and keep in countenance the laboring men who spend much of their earnings at the monopoly of saloons.

If, then, monopolists must be condemned — no doubt in most cases they richly deserve condemnation — why not take the broad ground and condemn the whole, especially the worst and meanest of them all! But no, that must not be done. Many wage-workers would almost run crazy with madness if the saloons were suppressed. They countenance, sanction, sustain all monopolies for the sale of intoxicating drinks. By this support, these monopolies have at length become so powerful, so rich and arrogant, as to spurn public opinion, and hold it in utter defiance. They are worse than all other monopolies, because they ruin mind, soul, health, reputation, and even destroy the lives of those who submit to their influ-

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ence. Why, then, should workingmen demand higher wages of one class of monopolists to hasten away and spend the same on another?

The "eight-hour" demand, so earnestly agitated in some places, cannot be discussed here. It is a question of political economy, embracing the relations between employer and employee. No legislation can compel an employer to hire his workmen by the day; and even if it could, the advantages might be easily lost by its perversion into furnishing a little more time for reveling and spending more money with the saloon monopolists.

Let the "eight-hour" question, then, with all its imaginary incidents, pass by. The wage-workers by their saloon haunting, lose surely very much sympathy which they might otherwise receive. Who can extend sympathy to a man that degrades himself and wastes his substance in the interest of the liquor-dealers' monopolies? These are monopolies, not of income, but of waste to the mechanic, the artisan, the agriculturist, and the laborer in general. To these they yield no wages, but take away even what they have. The workingman pays the grain monopolist for bread, the pork and cattle monopolist for meats, and the railroad monopolist for carrying these and other necessary articles to his home. Dealing with monopolists in this way, he gains, as a wage-worker, something besides the wages he receives for his labor. "Bread is the staff of life;" meats are extensively consumed, and all minister to the health, strength and happiness of the people.

But when wage-workers turn to the beer monopoly, or any other liquor monopoly, the whole scene is changed. They gain nothing. There follows only a series of losses — inebriation, weakness, misery. Yet they go; they walk on, oh, so lamb-like! no fuss, no groans, no complaints, no boiling over with anger, no deep-toned profanity, turning the whole atmosphere darker than cerulean blue! They go, not to receive the smallest wages, but to hand over wages already earned, and take "hell broth" in return, or "liquid damnation," as the modern phrase is. Then, if they do not actually abuse

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their families, they have wasted what was necessary to give them pleasant and plentiful homes. The liquor monopolies cost the people of this country, and the wage-workers among them, more than the bread they eat. The Knights of Labor, and similar associations, must pay their part of this stupendous tax, running into millions, as in all probability they take their portion of the useless drinks.

Sickness and misfortune may bring many people to penury and want, with no blame for their own misdeeds resting upon them. In such cases they may need more wages to relieve them from actual distress. But those who waste their earnings in useless drinks have really no good ground of complaint. Let all workingmen, then, keep clear of the saloon monopolies; let them break the bands that bind them to the poisoned cup, and form associations of their own, or cause to be inserted in those already existing an article forswearing all intoxicating liquors, and "boycotting" at the same time all manufacturers and venders of such drinks. If they must leave their work and stand as idle lubbers anywhere, let it be around the dark places where drunkards are made, but be sure not to fall into the holes and the habits themselves.

Rev. R. O. Williams.

Article VIII.

The Christian Consciousness.

A STUDY IN MODERN THEOLOGY.

Since the time of Schleiermacher much has been written and said about the Christian consciousness. As to a definition of the notion, no agreement has been reached; indeed, none is possible, unless we use elastic terms; for the thing meant is in process of growth, and an exact and full definition made to-day might not be adequate to-morrow. The friends of this phrase have seldom attempted to define; and one distinguished

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among them has seemed to despair of making himself understood by theologians of the opposite party. The attempt to generalize a statement from the usage of the phrase among its friends, would lead to confusion. I will then inquire, What ought the phrase to mean? or, rather, What thing is there which it may mean if we so agree?

Consciousness is probably best defined as the power which the mind has to know immediately its own operations. The Christian consciousness may then be this power in a Christian; or, in a limited sense, it may be that part of the consciousness of a Christian which is not in the consciousness of a pagan. But this definition does not satisfy the usage of the terms by the advocates of the Christian consciousness. There is, however, a similar process of the mind which will, perhaps, fulfil all reasonable requirements. It may be described by analogy. An experienced machinist, brought before a machine that he never saw before, so quickly and surely comprehends it — the strength of its parts, the relation of parts, and the effectiveness of the whole for its purpose — that to one of no mechanical talent he seems to have a new faculty. We say he has a mechanical sense. Similarly one develops a literary sense, or an artistic sense, which gives him authority and other great advantage in literature or art. This sense is not infallible; it is simply a quicker, finer, and truer appreciation and judgment, which the professional man has in his own department, as compared with the non-professional. Now if there be any truth in the church doctrine of the great change wrought in a man by conversion and by the Christian life after conversion, we must infer that the Christian, especially one of long and profound experience, has the same kind of advantage over the pagan that the man of artistic genius and talent has over one not thus gifted. Granting for a moment that this power is of sufficient importance to require a name, we may call it the Christian sense, or instinct, or, without much strain on the term, Christian consciousness. It is, then, as a friend has defined, a new mode of knowing, made possible to the Christian by his experience in religion and by the stand-

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point which he has thereby reached. This definition will interpret some of the writings referring to the Christian consciousness.

Among the various other uses of the phrase, there is one which from its frequency deserves mention. The notion may be reached by observing the probable origin of it. Consciousness, properly defined, accompanies all the operations of the mind. In other words, all modes of activity are modes of consciousness; they are the field of consciousness; and are summed up as the conscious life of the individual, or, loosely speaking, the consciousness. This is, perhaps, a figure of speech — naming a thing by its accompaniment. According to such a definition, the Christian consciousness is not the power of immediately knowing Christian activity in the soul, nor a Christian way of looking at things, but is the religious department of a Christian's mental activity; that is to say: it is the sum of the religious intuitions, convictions, beliefs, tendencies, of which the Christian is conscious. In short, the Christian furniture of the mind, the Christian character, is the Christian consciousness. Of the three things above indicated, and capable of being denoted by the same phrase now under discussion, the first, though most proper to the phrase, is rejected as not in use; the second, "the Christian mode of apprehension," is used, and seems to have the greatest promise of usefulness; the third is merely the cause or condition of the second: "the Christian character" is that which gives one "the power to see things in a Christian way." In practice, therefore, we shall not often go far wrong if we use the second and third as equivalent. The purpose of the present essay being partly historical, seems to require occasionally an omission of the distinction between them. But I shall try to make the distinction when it is necessary.

The use of the Christian consciousness as an authority in theology, is not confined to the professed followers of Schleiermacher. Many theologians of the opposing school, whether confessedly or not, are accustomed to rely much on the same power. Professor Bowne declares that "the emotional nature

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including the ethical, has a right to be heard in determining what we may in religion believe." So theologians like Van Oosterzee and Martensen might be quoted. J. H. Froude expresses a common opinion when writing of the exquisite torture inflicted by the Scotch Puritans on the so-called witches, in pursuance of a theological dogma and against their better natures, he explains: "They did not know that the instincts of humanity are safer than the logic of theology." All this is exactly what the Andover men would say; it is an appeal to the Christian consciousness. Of the same sort is the doctrine of the *testimonium Spiritus Sancti*, held in all Christian times, and much quoted, and regarded as of great importance in religion and theology. So again is that much used argument for the truth of Christianity, by some deemed the chief argument, namely, the supreme satisfaction that Christianity brings to all the profound wants of our nature. "We are conscious of this satisfaction, and thereby we know that our religion is of God."

But the extent to which the Christian consciousness has been used in theology, is not commonly recognized even among theologians. This oversight is probably due in part to the lack of accurate definition, and to the straining of the terms, which have offended careful thinkers. A recent writer, discussing this subject, and seeming to miss the meaning of his words, quotes Luther as saying that "Christian doctrine is learned by the revelation of God Himself, first by the external word; then by the workings of God's Spirit inwardly." And again, referring to Luther's judgment on the value of the various parts of the Bible, he says, "Luther's principle was simply the measuring the books of the Bible by the preponderating teaching of the Book as a living whole." But this "teaching" is, of course, in general "Luther's apprehension of the teaching," made possible by the "workings of the Spirit" in him. Likewise the Scholastics taught that the order of Christian knowledge is, we first receive truth on trust, then when the Word has clarified, rectified, and invigorated the mind, we can understand the truth and demonstrate

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it. The Mystics taught that man has power to lay hold on God and His truth immediately and within consciousness. St. John wrote: "Ye have an anointing from the Holy One, and ye know all things. . . And as for you, the anointing which ye received of Him abideth in you, and ye need not that any one teach you." All profound men, from St. John to Emerson, and all classes, from mystic to scholastic, have relied much on Christian tendencies, instincts and intuitions. It is a case of "*semper, ubique, ab omnibus.*"

But not only has the extent of the appeal to the Christian consciousness been overlooked, but the actual value or influence of it in the formation or modification of opinions, has been, perhaps, quite as much underestimated. How is it that a dozen men of equal abilities, with the same religious facts before them, will often come to a dozen different conclusions? The answer in general is that they are differently constituted. Take an extreme example. The American Indian pictured his heaven as a happy hunting ground. The scholastic of the Middle Ages thought of heaven as a place where his intellect should be greatly strengthened and refined, so that he could even understand the Trinity. The Mystic desired only to lose himself in God. These differences in theology are due partly to differences in the original nature of the men, and partly to the different deposits left in them by their varying instruction and experiences. These make up their religious consciousness. These men, being such as they were, could scarcely think of heaven otherwise. It is not far different with all of us. So, as everybody remarks in these days, the kindlier Christian sentiments are visibly mitigating the harsher

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there large volumes of other doctrines. A similar instance is Dr. Withrow. Following the common consciousness of the day, he was confident that no important sect of the Church, nor any considerable number of its leaders, had ever taught the damnation of the majority of the race. But the *Christian Register* showed him that the great sects, the great men, the great creeds, the Doctor's own creed, taught the very doctrine. Truly the Christian consciousness is a wonderful power — it may even make a man blind on one side. Is there not much wit in the saying that a new truth is received in this fashion: "First, men say it is absurd. Next, it is contrary to Scripture. Then, we always believed it." At least I think this is the course of things with regard to the Christian consciousness.

The Christian world, still more than the theologians, derives many of its opinions from its feelings. A few plainly profess as much. Among thoughtful men it has long been recognized that our opinions are not founded on logic or in reason alone, but very largely on other activities of the soul. Popular proverbs so attest: The wish is the father of the thought; We desire and therefore believe; We believe that we may understand; The heart has reasons of its own that the reason does not know. It is not sufficient to reply: "Yes, this is all true, and is the source of many errors." For the intellect is far from infallible itself. The heart is often wiser than the head. Out of the heart are the issues of life. And of that life a large part is thought. One is more quickly and effectively salvable through the heart than through the head. One generally has religion long before he has theology; the first leads to the second. Indeed, one may all his life be a good Christian, and have a bad theology. For with the best of us, the deeper experiences sometimes work but slowly up to the surface and into clear and consistent expression. In coming to that expression, thought and feeling are intermingled, and ought to be intermingled. We ought not to go so far as "the good old woman who said she would believe in her church if she knew it wasn't true." But as the facts are, she differs from the rest of us chiefly in degree and candor. In practical life, com-

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mon sense as opposed to speculative refinements is often better than logic. So Christian sense and conscience are often better than theology. In the bold hyperbole of Emerson, "Heroism feels and never reasons, and therefore it is always right." *Pectus facit theologum* is a law of our being. The true Christian is full of theology. "Fools," said Mansel against the Transcendentalists, "Fools, to think that man can draw aught but a human portrait of God!" I count us fortunate that we can draw only such a portrait; for since we are the image of God, the likeness we draw must be a good one. That which is deepest and best in us is Godlike. He that would learn of God must study that image, for without it we cannot know Him, until it be given us to behold Him face to face. It is fortunate that such limits, emotional and constitutional, are placed upon us, for the reason cannot go far alone. It has made one great attempt to do so, and the result was the follies of Scholasticism. May we have no more of them. Jacobi is quoted as saying that his reason was pagan but his feelings were Christian. How much has the world lost because he, and many such, knew not with Augustine, that "the reason must sometimes subordinate itself," though he should remember Pascal's addition: "Yet only when it sees that it ought to subordinate itself." Has not the time come for us to recognize the rightful influence of the whole man in forming opinions? The reason is not properly an absolute, but a constitutional monarch; and it is liable to lose its head—perchance have that member chopped off, so to speak—if it presumes too much on its royal prerogative, and attempts to rule without a parliament of other powers.

Naturally the next question is, What are the limits by God

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the Bible; and the whole superstructure of that science might be, by some miraculous wisdom, consciously built thereon. This would be done in the process of interpreting the Bible by a perfect Christian consciousness. But in fact, and according to the theory of these writers, the Christian often finds a truth in himself or in his experience, and afterward finds it in the Bible. "To interpret the Bible," therefore, means to elaborate and apply a system of truth, deriving it partly from the Bible and partly from ourselves, such as might be, if we were wiser to begin with, elaborated from the Bible alone.

One writer gives some analysis: The Christian consciousness apprehends and appropriates Christianity. A pagan does not know what Christianity is, and cannot rightly use its terms, except in a superficial way. On the other hand, he that has experienced our religion knows it; knows its great principles to be true; and needs no other proof of them. Secondly, the Christian consciousness extends and improves our comprehension and application of truth. Objective revelation is complete. "The never ending task of the Church is to compass its breadth and length and depth and height." Thirdly, the Christian consciousness not only apprehends truth and improves our understanding thereof, but it tests all pretended advances; it distinguishes what is Christian from what is not Christian. Doubtless these three are one; but they may serve as a statement of the function of the Christian consciousness.

We next inquire, With how much authority does this faculty speak? The logical requirements of its relation to the Bible seem to be well given by Professor Bowne, substantially as follows: This consciousness, being the result of Christianity, or of the Holy Spirit operating on the human soul, can never essentially differ from the Bible. And if, as often happens, the two authorities appear to contradict each other on any question, they must be studied until an error is found in the interpretation of one or of the other. In fact the conscience has often corrected exegesis; and again exegesis has instructed the conscience. But if it should ever

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occur, contrary to our expectation, that an insoluble contradiction be found, then manifestly the Bible must yield. For this is a case of ninety-nine hundredths of the Bible, expressed in the Christian consciousness, against one hundredth. The error must be in the one hundredth.

Similarly we must hold that two Christian consciousnesses can never essentially differ; and if they appear to contradict each other, then one at least is either misinterpreted or is laboring under some false bias, is not really Christian but pagan. To be brief, the ideal consciousness is infallible; the actual consciousness is fallible in some judgments; but even an ordinary Christian consciousness is infallible on some questions, just as the ordinary mathematical faculty is infallible in the multiplication table. There is, then, a body of religious truth accepted by all Christians and justified by their experience. Beyond this is an unexplored region into which we all make expeditions and bring back results differing according to the fitness of our faculties for such work. One Christian is conscious with a feeling of absolute assurance of the truth of a certain proposition; and another is equally assured of its falsehood. Is there any means of discovering which is biassed, and to what extent, and what, therefore, is the actual product of the Christian consciousness? Is it possible to enumerate the causes that vitiate the action of this faculty or lead it into error?

The attempt to do so is manifestly a procedure of great difficulty; for theological biases and prejudices are among the most powerful and least often confessed. We are, however, accustomed to confess in general terms that our judgments, or rather, that our neighbor's judgments, are frequently formed under improper influences. It has even gone so far that when the neighbor speaks with entire justice and truth,—for biases do not always act — the shrewd hearer mentally lops off half the speech as due to personal feeling or something of that sort. Thus the very study of the psychology of error, being incomplete, is a new source of error. There are in these days few things more ludicrous than the attempt of some men, against

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their nature, to be "independent." But the attempt is a movement in the right direction, and is not uncommon in theology. Dr. Harris is ready to say that the Christian consciousness is accustomed to recognize its defects and to correct itself. True, doubtless, to some extent, and ever increasingly true. But we are not yet very wise in this respect. Not long ago, if a well disposed church member had sought the verdict of the Christian consciousness as to negro slavery in the United States, he would have consulted his own best instincts and those of the reverend clergy and pious laity here and elsewhere; he would have consulted the Bible on his knees and for a long time; and then, especially if he were the owner of a profitable plantation in the South, he would very likely have concluded that "Cursed be Canaan" is the language of God, and settles the question. It is related of Fred Douglass that, in the days of the "agitation," he was told that a certain statesman believed in gradual emancipation. Douglass replied: "If I were a Virginia planter and that man my slave, I could take that opinion out of him in ten minutes." And behold, by a process almost as summary, the opinion is taken out of him. The civil war was a power in exegesis and in political economy. Thus some convulsion of society may to-morrow disclose to the dullest eye a truth which to-day for the most part is unrecognized, or even denied, though it now stands at our very doors. Again the convulsion may be for the individual alone. To-day we are kicking against the goad, and supporting our former opinions by desperate argument, and satisfying our conscience by greater activity; but of no avail. To-morrow the light will break upon us, and the scales will fall from our eyes. In another case there seems to be no sudden change, but rather growth by imperceptible gradation. Thus by the Holy Spirit acting gently if he may, forcibly if he must, are we, individuals or nations, slowly led up to that point of view whence we may see what the saints, the inspired ones, or those who from any cause have a clear vision in any particular direction, have long been trying to teach us.

Space does not allow an extensive illustration of the diffi-

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culties of the problem now before us, in the present essay; nor does it allow — what would be very profitable — any citation of examples of the action of the Christian consciousness in changing theological opinion, from which examples the method of progress might in part be seen. There is room for results only. What causes, then, hinder our progress in theology, or make us to err therein? First, in general terms, men's innate capacities for religious or spiritual life seem to differ as widely as their capacities for other modes of activity; for example, a literary life. As some by nature are peculiarly gifted, being poets, philosophers, or statesmen; so others are prophets, apostles, or saints. Nearly all of us have inherited some improper balance of faculties or other tendencies to evil; and even after conversion, as the Westminster Confession says, we pursue the Christian life with much labor and with frequent disasters? Of course, the effect of these inherited differences is modified by the fact that the Holy Spirit is not always hindered by physical or natural obstacles. "God is able of these stones to raise up children unto Abraham." But since He does not often do so, we may expect to find a wide variety in the action of the individual consciousnesses.

Secondly, the natural tendencies of the child are changed by the circumstances in its growth; by the amount and excellence of its education, in the large sense of the word. The moral influences bearing on one's development, also the vigor, purity and duration of religious experience, are all so different in different men, and in any one man at different periods of his life, that whatever agreement is possible according to the preceding facts, may seem likely to be quite done away by these. Such is not the case, however. The tide is moving in an ascertainable direction, though the smaller waves may first attract our attention, and for a while conceal the motion of the mass.

All the resistances to normal growth, or activity, are obviously contained in nature, environment and education. But the above statement of them is in terms so general as to be of little practical use. In seeking to be more specific, and to

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give the results of induction, I have, for greater assurance than my own brief and probably one-sided observation could give, followed the writings of others wherever they seem to be adequate.

First we may notice the spirit of the age, the *zeitgeist*. "One age is mystical, another rationalistic, another mechanical, . . another critical or questioning." There is a tendency among nearly all Christians of any one age to follow the custom of the time. Generally speaking, the extreme manifestations, at least, of the *zeitgeist* are erroneous. But occasionally such a manifestation is a return to the normal, and in it alone is the truth to be found.

Closely allied with this is the influence of one's circle of acquaintances, or again, of one's profession or occupation. These in part determine the mode of a mind's action. Thus, when one turns from social and business affairs to religious affairs, his mind tends to act in its customary forms. The man who for six days puts his whole strength into his business, will, on Sunday, be inclined to think his theology in the language of book-keeping or a transaction at the bank. More than that. Before long, such a man will begin to think that spiritual affairs are unreal, or of no importance.

Likewise, some very Christian men of these days, accustomed, from whatever cause, to contemplate too exclusively the evils that have been associated with the development of the Church, and the abuses and crimes that wicked men have perpetrated in its name, have overlooked the good which the Church has been doing at the same time, and have therefore come almost to hate old ecclesiastical customs and creeds. Somewhat of this—was there not?—when, a few years ago, a man of temper and tendencies in some respects remarkably Christian, announced that "a new church must be built on

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Church, have come to love and honor it so much that any ritual, or creed, or doctrine, however far outgrown, or however inappropriate to the present state of Christian life, is, for their eyes, all right, is in the Gospel, and is the very form or language they would have chosen had they been called upon to invent *de novo* an expression for their Christian life. What, under this head, should be said of Maurice, of Ritschl, of certain High Churchmen, of certain who call themselves Trinitarians, who are really Sabellians? Thus, old and honored customs, or even words, have, so to speak, become second nature to us, and we think them original and necessary. This tendency is to some extent respectable. There is great conservative value in veneration for the past, even when we go to the extent of overlooking some errors and shortcomings. Where would our Church be, if, in the ages gone by, human nature being as it was, the love for the Church had not been sometimes blind as Cupid? There is a respect in which weaknesses, deficiencies and biases seem providential. But on the other hand, if we would get at the exact facts, or coolly estimate them, we must either tear the bandage off our eyes, or at least make some allowance for it.

Fifthly, we may notice the bias of false conceptions. This is often closely connected with the preceding. For customary activity of the exclusive sort is prolific of false and one-sided conceptions. For instance, the long-continued monastic habit of seclusion, and self-study, and meditation on one's own sinfulness, would naturally produce a distorted sense of sin, or at best, a sense of sin out of all proportion to the sense of other things. And the theology or the religion that grew out of the monastery, if not absolutely wrong in its conceptions of sin, must be relatively wrong. It may sound strange to say that one may overestimate the importance of sin. But it is easy to see how he may underestimate other things, and thus fall into error when he makes comparisons. I think this more extensive than we are accustomed to believe. St. Paul used to think of others, and how he might save them, and he spent his energies in that work. Only for a moment turning his

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gaze inward, thinking not of the sins of others, thinking only of what he had done against the Church, he exclaimed, "I am the chief of sinners." His followers, misunderstanding him, have reversed his practice, and have spent little time seeking to save others, and much time bewailing their own sins and seeking how they may save themselves. Is it possible that theology, since Paul's time even to this day, can have escaped being vitiated by such a habit centuries old? When a false conception is formed, its operation is almost as certain as mechanism. It is used as a measure of every new problem with which it has to do; and having a false measure we necessarily make false estimates. I think it would not be difficult to point out some errors against which the Christian consciousness has been protesting, at least ever since the ripening of the Reformation. These errors are ingrained in us. We come very slowly to see that they are out of harmony with the rest of the Christianity in us.

This failure to see the implications of our experience and intuitions is frequently connected with the common incapacity for introspection. That capacity is of slow growth. As the mathematical consciousness contains the books on pure mathematics, which are discovered in the mind only after much labor; so the aims and implications of the religious consciousness are known only after long experience and careful meditation. Indeed, those men who are disinclined to introspection may never reach a proper original statement of what is in them; or reaching one such, they hold also another's statement quite inconsistent with their own. When, therefore, we seek the verdict of an individual on any debated question, we need to consider the probability that he correctly interprets his own consciousness.

There is another bent of the mind which is less general and perhaps less potent as a source of error. Yet it operates powerfully with a considerable and influential class. It results from a disproportionate training of the intellect. A highly trained mind has all the stronger faculties, and it holds on to an error with a grip that is often not broken even when

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all else has yielded. The most violent partisans, the most stubborn heretics, the most relentless and cruel persecutors have been from the schools. Christ opposed this bias in the Pharisees, and he did not prevail. Paul met it in Athens, and he retreated, to find greater success among the licentious Corinthians. The same spirit is not uncommon in Christian lands. It is often found with a great self-complacency, a consciousness that all the world is wrong, and we are right; and with a bold and vigorous carrying out of some narrow principle even to a violent end. The narrower the principle, the more confidence it seems to inspire; until some great theologian is able, in the interests of consistency, to work out a system in logical order, though he blaspheme God and involve half the human race in destruction. It was not until recently that Christianity was able to prevail against Calvin's logic, and save unbaptized infants, and free God of a charge of cruelty on their account. Even now the logic of their salvation is not at all clearly made out from the Orthodox premises. Only a few heads are equal to that question, but all hearts have solved it long ago if left to themselves. As to so much of the old theology, we can say with Professor Bowne: "Its day is done. The logic is all that it ever was; but the life has departed; and there can be no resurrection." If Christ could only convert the theologians, his remaining work would be easy.

Some writers boldly take another stand as to this matter of consistency; for instance, Emerson and A. A. Hodge. The latter has lately said: "God is responsible for the consistency of revealed truth." There is some wisdom and much comfort in that. But it is very liable to abuse. Indeed, I should fear to trust the author himself with it. It is so handy!

One further test of the truth of an interpretation by the consciousness has been insisted upon by writers on this subject; that is, the efficiency of the doctrine. "The doctrine must work well, and save souls." But allowance must here be made for the fact that a false doctrine, if it be adapted to depraved human nature, may from that very adaptation appear

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to be more potent with men than the corresponding true doctrine which is so far above their appreciation. An example of this (supposing the Protestant to be right and the Roman Catholic wrong) is seen in the doctrine of Papal Infallibility, which is exceedingly grateful to weak human nature wearied with theological controversy, distracted with doubts, hopeless of ever quieting them, and sighing for a haven of rest.

I fear that the lack of order in the above list of erroneous tendencies will be taken as evidence that the list is incomplete; but anyhow it is already long enough to suggest the question, If our witnesses be so liable to error, how shall we discover the truth? The reply seems to be that as the lawyer before the civil courts deals with a similar problem, which in some respects is even more difficult, and yet he has good success, so may we, by a method adapted to our circumstances, hope to find some new truth.

If our witness is liable to the scholastic bias, take him when he is not theologizing, when, perhaps, he is preaching, earnestly desirous of saving a soul, and is therefore off his guard, and pours forth his inmost spirit. Then he exhibits the out goings of the genuine Christianity that is in him. At such a time he is a valuable witness. If he is accustomed to ride any other hobby, take him when he is off his hobby. Void the influence of false conceptions, and of special activities, by taking testimony from all classes of Christian society. Correct the zeitgeist by consulting all ages since Christianity came into the world. More than all, consult the ripest and best Christians, those of the best disposition and character, of truest instincts and intuitions, the great, free souls, who have been able to throw off some of the influence of their time and to lead men to new light and life, the unsophisticated ones, the pure in heart, who see God and can tell us of Him — in short, those most like Christ. It is the quality vote, rather than the quantity vote, that tells here. But, other things being equal, the number of witnesses becomes of great importance. For the operation of biases with men in general is reasonably certain, while in an individual, and at a given time, it is much

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less certain. Also we should manifestly give special weight to the consciousness of to-day.

With such precautions, may we not calculate what truths lie just below the horizon, which shall to-morrow rise and shine in the eyes of all and be accepted? Acknowledging the difficulty of pursuing such a course of investigation, and foreseeing that almost no one will be immediately convinced thereby, such is the persistence of biases, I would like to inquire at some other time what is the verdict of the Christian consciousness on some of the theological questions of the day.

G. T. Knight.

GENERAL REVIEW.

Orthodox Missionary Qualifications.

On the occasion of the last annual Commencement of the Andover Theological Seminary, Rev. Robert A. Hume, Missionary from Bombay, in response to a request for an after-dinner speech, said:

"We are looking to this seminary to help us in our missionary work in all respects. Some of us feel that we are being helped already by influence which comes from here. A full and universal atonement by Christ has its natural and logical conclusion in a universal providence through Christ. I believe that this is going to help us in our missionary work. It is not mere speculation on idle questions as to what becomes of the ancestors of those to whom we carry the gospel. It is, I can assure you from an experience of twelve years, an every-day question to us, and requires an answer which it has been very difficult to give. I know I have gone home with a heavy heart, and often dim eyes, because the gospel of love and mercy which I was seeking to give to these men, was followed by a feeling of bitterness in their hearts because they thought it implied an eternity of sorrow for their ancestors. It is a live question, and must be met in a Christian way. I can say, not only for myself, but for a considerable number of workers in the field, that we believe there is light in this matter. It is a practical question, which we believe is going to receive from this source a more Christian and helpful solution. It has been my privilege to meet in the last few months five of the largest theological seminaries in our country. We applied to all these to help us in our work. In no one have we found more mis-

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sionary spirit than in Andover, where this phase of Christian thinking is especially held. By the fruits ye may judge the tree."

Mr. Hume is now in the thirteenth year of effective missionary service. He assisted in founding a theological seminary, and is editor of a weekly newspaper which circulates among educated Indiamen. He came to this country for temporary rest, but also for the purpose of increasing the missionary force in India. In his visits to theological seminaries he found an increasing interest in missionary work. At New Haven, the President of the Society of Inquiry in Yale Theological Seminary, a licentiate of a Congregational Association,—whose members approved his examination, and gave him testimonials of a high order, and who is represented as a man of special promise,—made application to the American Board to be accepted as a Missionary. But as he was not "prepared to affirm that those are lost who do not receive the Gospel in this life," favorable action was not taken on his application. This state of things sadly affected Mr. Hume, and he has said, referring to his remarks at Andover: "For months I had been going about trying to get men for missionary work. I had seen men turned aside from offering themselves for the service of the Board because they felt that candidates were being treated with suspicion. When I went to Andover, in one day I saw four good men who said that they had been interested in missionary work and might have offered themselves to the Board, if it did not seem useless to do so. I encouraged them to apply, but felt much grieved. So did other missionaries. I did not know till a few moments before we sat down to the Alumni dinner that I should be asked to speak. I prepared no remarks, but sought to avoid criticising any one, and to avoid the use of such words as 'probation,' about which there is controversy."

Immediately on the utterance of the speech, Mr. Hume became an object of grave suspicion. Protests were sent to the Rooms of the Board against his continuance in the missionary service; the organ of the Congregationalists held him up as taking the position that a missionary should be allowed "to tell the heathen that their ancestors are undoubtedly enjoing a further and better probation in the next life;" and the Prudential Committee of the Board postponed action on his request to be returned to India for duty. Then began a strife, culminating at the meeting of the Board in Des Moines in October. At that meeting the report of the Prudential Committee studiously avoided particular reference to the case of the applicant from New Haven, or

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to the case of Mr. Hume, but stated in general terms the duty of the Board after an offer for service and the result of inquiry and conference thereon has been reported by the Secretary to the Prudential Committee. Further correspondence or conference is under the instruction of the Committee, and for this the Committee holds itself responsible, as it does for the final decision which is made, after careful deliberation, upon each case by itself.

"This final decision, however, for various reasons, is not infrequently delayed Sometimes a more thorough medical examination seems to be required, sometimes further educational training, sometimes additional experience in evangelistic work at home, and sometimes a review of some important doctrinal truth. Or it may be that the general impression produced by the candidate as related to the particular field where he desires to labor, or to a particular department of service, leads the Committee to delay appointment. In all such cases the ordinary vote of the Committee has been that 'it is inexpedient to make the appointment at present.' or 'voted, to defer action.' Many such cases along the history of many years are on record, showing that after an interval, sometimes of weeks, sometimes of months, occasionally of one or two years, a further report is presented, the difficulty which occasioned the delay is removed, and the candidate is appointed.

"This method of procedure is in accordance with the principle commended to the Board thirty-seven years ago in the following emphatic words: 'The Board does not assume to decide upon the fitness of an individual to be a minister of the gospel; but it is their duty to decide, and that intelligently, on his original and continued fitness to be sustained by the funds committed to their disposal as a missionary to the heathen. . . . The contributors to the funds for Foreign Missions demand more evidence of faithfulness in the preaching of the gospel than can possibly be in possession even of the permanent ecclesiastical bodies scattered over our country, and they will hold the Prudential Committee and the Board responsible for seeing that no part of their contributions go for the propagation of error, either in doctrine or in practice.'

"This general method, in accordance with this sound principle,— a method which with varied emphasis as to particular doctrines at par-

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ject of Missionary Qualifications and Appointments as presented by the committee, and based on the directions given in 1849. They could not, without going outside the report submitted to them, deal with or propose action concerning particular cases which it was known, by general rumor, had been before the Prudential Committee. The report "spoke nothing of them," said they, "therefore we have nothing to do with them." But, so great was the pressure brought to bear upon them, not only in the committee room, but "met at every corner, and arrested on their way" by "scores"—probably by "hundreds," that they not only recommended the adoption of a resolution "recognizing and approving the principles upon which the Prudential Committee has continued to act in regard to appointments for missionary service, in strictly conforming to the well understood and permanent basis of doctrinal faith upon which the missions of the Board have been steadily conducted, and to which, in the exercise of its sacred trust, the committee had no option but to conform;" but they felt compelled to make known, if not to submit, a suggestion which, if adopted, would set aside the rule that they alleged had been in force since 1849. It was thus carefully and cautiously worded: "It has been suggested that the Prudential Committee might be relieved of the difficult and delicate duty of pronouncing upon the theological fitness of the candidates, by some carefully devised method of referring the question to a properly constituted vicinage council. The committee mention this as a suggestion, on which they are not called and do not deem themselves competent to decide."

The committee were a unit in their report, except that one member —Rev. Dr. Vose—gave it only "qualified assent." Subsequently, in justifying this qualification, he said of the report: "It was well to recall and repeat the method of procedure commended thirty-seven years ago, 'that the contributors to the Board will hold the Prudential Committee and the Board responsible for seeing that no part of their contributions go for the propagation of error, either in doctrines or in practice;' but it would have been well also to add the report of the business Committee in 1871 at Salem, that 'neither this Board nor its Prudential Committee, are in any sense a Theological Court to settle doctrinal points of belief, but a body instituted by the churches to make known the gospel of Christ among the heathen nations and those . . nominally Christians, and establish churches among them maintaining *that* faith, and that only, which is universally received by those bodies whose agents they are, and who furnish the funds which

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they administer.' Here is the reason, so far as I understand it, which influenced your committee in suggesting that theological questions should be left to a Council whose aid and guidance might be a help to the Prudential Committee."

The final outcome of the debate at Des Moines, was the adoption of the resolution recommended by the Committee on the Prudential Committee's Report, and of these two additional resolutions:

"The Board is constrained to look with great apprehension upon certain tendencies of the doctrine of a probation after death, which has been recently broached and diligently propagated, that seemed divisive and pervasive, and dangerous to the churches at home and abroad. In view of those tendencies they do heartily approve of the action of the Prudential Committee in carefully guarding the Board from any committal to the approval of that doctrine, and advise a continuance of that caution in time to come.

"The Board recommends to the Prudential Committee to consider in difficult cases, turning upon doctrinal views of candidates for missionary service, the expediency of calling a council of the churches, to be constituted in some manner which may be determined by the good judgment of the Committee, to pass upon the theological soundness of the candidate, and the Committee is instructed to report on this matter to the Board at the next annual meeting."

The first of these resolutions has been generally interpreted by unbelievers in the doctrine of probation after deat has expressing decided disapproval of that doctrine; while the second is supposed by others to nullify the force of all that is affirmed in the first, by leaving the truth or falsity of the doctrine, or rather, perhaps, its orthodoxy or heresy as affecting one's fitness for missionary work, to be determined by the judgment of a Council. The *Andover Review* for November expressed the following as the judgment of the believers in what is called future probation, on the resolution:

"It will be observed from this transcript of the record that the

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what was attempted was a repudiation of something 'called the doctrine of future probation,' and then the mover of this resolution, after time had been gained for reflection, accepted a substitute expressing apprehension respecting 'certain tendencies' of this doctrine which 'seemed' to be harmful; and then the harshness of this mitigated formula was smoothed by opening the way for the whole matter to be dealt with by the only proper authority, namely, the churches represented in Ecclesiastical Councils.

"The subject is thus practically referred back to the Prudential Committee, with a cautionary resolution and with a recommendation of a particular and Congregational method of relief. The practical question is still ascendant: Will the Committee return Mr. Hume? Will it reject all candidates who decline to affirm Dr. Alden's dogma?

"The intention of the mover of the resolution respecting councils, and we believe, of the Board, was to recommend a resort the present year to this method of relief. A report will be expected a year hence on something effected and tried."

To an outsider the condition of affairs seems somewhat different from this view of it. A careful reading of the "Verbatim Report of the Discussion," compels us to conclude that in the minds of those who urged the passage of the first resolution, the "certain tendencies of the doctrine of a probation after death," were inevitably connected with the doctrine itself, and that the action of the Prudential Committee in delaying or refusing to appoint any one holding this doctrine, was worthy of commendation and ought to be continued. On the other hand, the Board is not recommended to call a council, but to consider the expediency of it, and to report thereon at the next annual meeting. We cannot see that the New Departure people have gained anything, while the Prudential Committee has received full endorsement. They are under no obligation to call a council in any case, but simply to "consider" and report to the Board their views on "the expediency" of such action.

It would seem, from the same article in the *Review*[1] that the Prudential Committee made a mistake in claiming that the action of the Board in 1849 was of the nature of an instruction or rule for the Committee. The *Review* says: "The Board did not then give — no proof has yet been adduced that it has since given — any such instruction to the Prudential Committee. The sentences quoted are from a document which was not adopted by the Board, and which itself recommended, in words open to the eye as one reads those cited by the Secretary and by President Bartlett, that the Board should

[1] *Andover Review*, November, 1886, p. 52.

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not adopt it, lest by such vote 'The Committee might hereafter experience embarrassment, . . . should farther experience demand a change in any of the principles, opinions, and usages set forth in the report.'"

As to the case of Rev. Mr. Hume, the Church of which he is a member — the United Church of New Haven, — sent in a vigorous protest against the policy of delay in deciding his case; which protest was referred by the Board to the Business Committee at Des Moines, and on their report the Board instructed the Prudential Committee to take up the case and act promptly on it, and that the Board should "seek to the utmost of its power an adjustment of the case." Since the Des Moines session, the Prudential Committee has held a meeting, but owing to the sickness and absence of the Senior Secretary, the consideration of Mr. Hume's request to be sent back to India is still further postponed. This is the state of the case as we go to press.

Among the articles that have been written on the question in dispute, one of the most significant is that from the pen of Rev. Dr. Cyrus Hamlin, formerly Missionary to Turkey. It is published in the *Bibliotheca Sacra* for October, 1886. His statement of the present views of Oriental Christians, as also of the Pagans in various lands, intended as an argument against the preaching to such of the views entertained by Mr. Hume and others, seems to us to give the Pagan views a decided advantage over the Orthodox interpretation of Christianity as insisted on by the Prudential Committee and sustained by the Council at Des Moines. He says;

"Now it must be admitted that the New Theology verges towards a harmony, not only with the lapsed oriental churches, but with Moslems, Jews, and pagans. 'All Asia' in some way or form believes in a continuance of man's probation without any definite time-limit like death. The devout Mohammedans pray even for their Prophet —'Bestow thy mercy upon Mohammed, as thou didst upon Abraham and the race of Abraham.' This supplication is in the formal prayer

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faith, the unscriptural and heathenish notions of the Jews with regard to departed souls, and expanded them into a system. All believe in a state after death, not fixed and irrevocable, but admitting of alleviation and final deliverance. Prayers and offerings are as legitimate for the dead as for the living. It is true the New Theology does not tell us much about that trial, now going on beyond the gates of death, but it is assumed to be a very favorable one, much more so than the Moslems and Christians have supposed. There is all the more encouragement for prayer on their behalf. We pray for friends on a voyage round the world, although we may know nothing of their latitude, longitude, and weather, or whether they are moving by sail, or steamboat, or rail. If we believe with Andover that souls are still on trial after death, if we believe that Asia is right, and that her millions on the other side are struggling up towards holiness and blessedness, then we ought to 'exhort that first of all supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority,' and *also for unknown millions of souls still on trial.*"

Of course it is manifest enough from this sort of talk, that Orthodoxy, to be consistent, should say with Dr. Withrow, "dead pagans are of no account," and should withhold countenance from any teachings to the heathen inconsistent with this. But we submit that the spirit of Christ is more in accord with the humanity manifest by the pagans for their dead, than it is with an interpretation of the gospel which limits the manifestation of natural affection to three score years and ten.

Magazines and Reviews.

The *Bibliotheca Sacra* for October concludes the forty-third volume of a Review noted from the first for the great ability of its contributors and editors, and the wide range of themes which it discusses. In each of these particulars the October number is of marked excellence. The first and longest article is by Prof. C. M. Mead, of Berlin, Germany, entitled, "Is Time a Reality? An Examination of Prof. Bowne's Doctrine of Time." To those who enjoy metaphysics it is exceedingly fascinating. Its cogency of argument, and its wit, are seldom equalled in the treatment of so dry a theme. No defence of the objective reality of Time could be more profound and acute, and withal more good natured and generous in its temper. To us it seems to be a thorough refutation of Prof. Bowne's theory that Time is merely a subjective reality. Prof. Foster of Oberlin Theological Seminary, in his article on "The Eschatology of the New England

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Divines," — one of a series on the same subject, — gives an analysis of the views of Rev. Samuel Hopkins, — one of John Murray's early opponents, — and attributes to him the change in the older Calvinism, that since the fall of Adam there is no true probation for any man, to the theory that Adam himself, after the fall, was put under a "new constitution," and into a "new state of probation." But "the only time of probation allotted to man is that of this life, to which the death of the body puts an end; so that every one will be happy or miserable in the future, endless state, according to his character, which is formed before the soul is separated from the body." "All are to be judged according to the deeds done in the body," and hence probation out of the body is an impossibility. In brief Hopkins traversed the whole ground now occupied by those who favor the New Theology, and reviewed it, as is done to-day. His arguments against Universalism were against a theory of it now nowhere held, unless it may be by a few in other than Universalist churches who at the same time hold to all the theories, except this, that are called Orthodox. We suppose also that Hopkins's theory that the sight of "the smoke of the torture of the wicked ascending up in the sight of the blessed forever and ever," will be such a "display of the divine character and glory" as will be "most entertaining and give the highest pleasure to all that love God, and raise their happiness to ineffable heights," is not entertained by any professed disciple of Jesus to-day. Rev. Dr. Hamlin's article on "The New Departure and Missions," from which we have quoted in preceding pages, is an attempt to show the incompatibility of the new views with the old, and the impossibility of the harmonious working together of missionaries who approve of the new with those who disapprove of them. Other articles, noticeably Dr. Dwinnell's on "Outcomes of the Bible not found in the Bible," meaning the light thrown back on Bible truth by the civilization and progress due to the teaching of the Bible; Dr. Duff's "Jeremiah, the

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inaccuracies as to make it probable that it will itself have to be revised before it can prove acceptable to American Christians.

The Southern Methodist Review, published six times a year, entered on a new series and a new volume in September. It is a large and handsome octavo of 144 pages, and is printed from double leaded pica type. There are, besides the Editor's Table, Book Reviews and Notes and Queries, thirteen articles in the November number. The first, "Danville vs. Princeton," is of the nature of a Review of a work by Dr. Landis, of Danville, on the Doctrine of Original Sin, in which he argues against the theory of Dr. Hodge, of Princeton, that the sin of Adam is not our sin, nevertheless it is imputed to us "not as criminality or moral ill-desert, much less moral pollution, but the judicial obligation to satisfy justice." This, Dr. Landis well says, is "unscriptural and pernicious," and in place of it he contends for Calvinism pure and unadulterated, as stated by Usher, that "in our first parents every one of us did commit that first sin which was the cause of all others;" more unambiguously even than this, asserted by Maserius, that every individual member of the human race not only committed the first sin with Adam, but that every one of us "willed the transgression of the divine law, and willed also the extinction of original righteousness, and that corruption of nature which followed the sin itself." We confess to sympathy with the *Southern Methodist Review* in the sincere desire that each writer may succeed in refuting the theory of the other. Quite a significant article, as revealing a fierce opposition to the union of the Southern and Northern General Conferences of the M. E. Church, is that by R. N. Price, in review of Dr. Brunner's book on "The Union of the Churches." In commenting on Dr. Brunner's assertion that the Northern Methodists will yet absorb their Southern brethren, and that union had better be accepted rather than death, for "The records show four thousand churches built in the South by Northern Methodists since the Confederate War — about three every week! Some day they will build and *man* one every day! 'Northern hordes' have always overrun Southern countries. The 'sunny South' will be no exception;" — Mr. Price says:

"The author did not tell us that, after the separation, the Church South developed rapidly in wealth, numbers, and piety, and that since the war her progress has been unparalelled. She shows no signs of decadence. The millennium will be here before she can be destroyed

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by the absorption process. Her membership in 1866 was 426,359; in 1882 it was 877,299; and she is increasing in numbers very rapidly. Her present membership is 990,994. This shows that the conquest argument has not much in it; but if it had, what kind of union does it contemplate? A union of force and not of sentiment. This is the kind of union the Northern Methodists preferred at the close of the war; not a cordial and happy marriage, but 'disintegration and absorption.' . . The Northern Methodists are now willing to complete by treaty what conquest has begun and is not likely to finish. Fraternal greetings have been called to their aid. Bear-like, they would hug us to death. They court with a basket of kisses in one hand and a dagger in the other. They are after us with a writ of *capias*, and are bound to take us dead or alive."

Again, as the cause of separation in 1844 was slavery, and that now removed there is no bar to re-union, according to Dr. Brunner, Mr. Price is moved to say that slavery never was the cause, but simply the occasion for the disruption, and further, that the Northern Methodists have been hypocrites on this question of slavery.

"The Church South undoubtedly held the scriptural ground on the subject of slavery, and can never abandon it without abandoning the Bible. The Church North resolved and re-resolved against slavery, and tolerated it in the membership. In 1864 that Church for the first time made slave-holding a bar to membership. Yet the members of that Church in Maryland and Virginia remained in undisturbed enjoyment of their slaves until the fetters of the slaves were stricken off by the civil authorities, or rather by military power. The M. E. Church was wrong all the time, either in theory or practice. Has she repented? Can we fellowship such a heretic, or such a sinner, as the case may be? We assert, without the fear of successful contradiction, that the Church South sustained the same attitude to the slavery question as Christ and the apostles did. She has not changed. If the M. E. Church could not fellowship us in the days of slavery, how can she do it now? Do they want to take unrepentant slave-holders into their fond Christian embrace? Would that be right?"

In like temper the writer urges the bad faith of the Church North on the question of negro equality, and cites the troubles growing out of this question as a strong reason why the separation should continue:

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organize white and colored churches separately, build colleges with the funds of the Freedmen's Aid Society, and refuse to admit negroes within the walls of the same. The conflict in the M. E. Church, in regard to the negro question, is an 'irrepressible conflict.' It will tear that church to pieces. The Church South had better not become a party to the quarrel.'"

Among other articles of general interest, is a brief but exceedingly just tribute to "A Forgotten Hero," Sir Henry Vane; a well-written and vigorous paper on "Methodism and Ministerial Education," showing the pressing need of an educated ministry; and a brief but excellent paper on "New Testament Certainties," as opposed to the guesses, doubts and uncertainties of pagan or atheistic philosophies.

The November number of *The Old Testament Student* contains nine Articles, including the Editorial Notes and the index or catalogue of Current Old Testament Literature. This Magazine and Review occupies a place and does a work unique and valuable to the student in theology. As a help to Old Testament studies it stands alone, and cannot well be ignored by the Christian minister. Not only are the best Hebrew criticisms to be found here, and the most full information in regard to reliable aids as criticisms and commentaries on the Old Testament, but the editor and his associates are alert to lay before the public the results of the latest explorations and discoveries in Bible lands, and intelligent in their estimate of the value of what is brought to light as interpretative of sacred history, prophecy and doctrine. The editor, Rev. Dr. Harper, in noting the general activity of the age, instances the growing interest in Old Testament studies, and intimates the part which *The Old Testament Student* will continue to take in reporting the results of this enterprise:

"The Old Testament world of to-day is a busy one. Discoveries are being made before which men stand aghast. Investigation is being pushed in every direction. Publications are leaving the press almost daily. The leading reviews give large space to the discussion of Old Testament topics. Semetic chairs are being established, and professors of Semetic subjects appointed in many leading institutions. All this is of interest. These details are worthy of notice. Our readers will find in this and succeeding numbers of *The Student*, a new department, *Old Testament Notes and Notices*, in which there will be chronicled from month to month, interesting and important items relating to Old Testament work and Old Testament workers."

An interesting Article in the number before us by Prof. F. B Denio, continues the discussion from a prior number, of the Kingdom

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of God in the Old Testament. It is suggestive even when it fails to be convincing, and is of valne in showing the development of God's plan as perfected in Jesus the Christ.—Dr. Harper's Chapter Study: Jacob's blessing (Gen. xlix.), ontlines a course of critical investigation, which seems to be an exhaustive analysis of the whole subject.—Prof. Francis Brown's paper on Commentaries on Exodus, gives brief but comprehensive characterization of those which students will find most frequently réferred to in exegetical works. Appended is a valuable Bibliography of Commentaries, which must prove invaluable to the specialist in this study.

The New Jerusalem Magazine is always prompt in its appearance the first of each month. The December number is before us with its usual variety from contributors, and editorial pages indicating great industry and pains-taking care on the part of the editor, who is ever on the alert to utilize the latest items of news or progress. A brief biographical sketch of the late Otis Clapp, for many years publisher of the Magazine, and a pioneer in the printing and distribution of New Church literature, and the activity of whose life gave substantial help to the Washingtonian Home, and the Home for Little Wanderers, is given in clear style and with a loving spirit. An Article on the Significance of the Nativity, well illustrates the tendency of the New Church writers to find correspondences and analogies in the letter of Scripture narratives which to the world at large seem to be dealing only with the statememt of the fact or facts which they are considering. The following is a specimen of the Swedenborgian tendency:

"The Lord was born in a stable. A stable is a building in which horses and cattle are kept and fed. Horses signify the understanding of the Scriptures, — some understanding of some of the truths of the Scriptures in their genuine and true sense as applied to the life; and cattle denote the good affections and good life which the truths of the Scriptures were given to produce in us. A manger is a structure from which horses and cattle receive their food; and spiritual food is instruction in the truths of the Scriptures, the doctrines of the Church, and the things of a good life. All these things must manifestly be born in us before the Lord can be born in us; for, in one in whom they are not, it is plain he cannot be born."

Is it true, then, that when we are told that God "delighteth not in the strength of a horse, and that a horse is a vain thing for safety," that God does not delight in our obtaining an "understanding of some

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of the truths of the Scriptures in their genuine and true sense as applied to the life?" This seems to us a very fantastic way of spiritualizing the Bible.— Appended to the December number is the Journal of the 113th Meeting of the Massachusetts Association, from which we learn that great activity prevails, accompanied with no small degree of success, in promulgating the Doctrines of the New Church, and increasing the number of societies.

The A. M. E. Church Review is one of the noblest vindications of the claim of the intelligence, acuteness and literary power of the colored man. We eagerly look for its coming, and always peruse it with interest and profit. Its articles are not, of course, of equal merit, nor are its exegetical and critical papers such as seem to us the most scriptural or rational; but its contributions are up to the average of Quarterly articles, and the theology of its editorials is no more crude than is that of most of its so-called Evangelical contemporaries. With the exception that its articles are shorter than those which appear in other magazines of its grade, we see little in them to distinguish them from others, certainly nothing in many, and but a little in a few, that is inferior in literary excellence. The variety of its papers is quite noteworthy, and the practical character of the themes selected, may well obtain more general imitation. The October number contains thirteen articles from contributors. Bishop Holly writes from his heart an In Memoriam of Dr. Martin R. Delaney, recently deceased, giving a fine analysis of his manly characteristics as a representative negro, the peer of Douglass in intellectual strength, and a pioneer in journalism. — Prof. Scarborough treats The New College Fetich with a discriminating pen, shows us the practical working of the elective system, the extent to which it is advocated here and abroad, and the imperfect and deleterious results already manifest. — Frederick Douglass writes charmingly and instructively on Thoughts and Recollections of a Tour in Ireland. — Rev. Francis J. Grimke hews to the line in his treatment of The Defects of Our Ministry, and the Remedy. Principal F. L. Cardozo, of the Miner School, Washington, D. C., has a spirited article; Shall our Schools be Mixed or Separate? His answer is that Separate Schools are both advisable and expedient. The following extracts will show his treatment of his theme:

"We admit that separate schools are the evidences of the different condition and relation of the races, but we contend that by uniting the schools you do not abolish the condition or relation referred to; and

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we go even farther — you do much to retard that development that is essential to produce the equality desired.

"Let us note the difficulties that colored people have in mixed schools.

"*First*, they have the social ostracism to contend against from the white pupils.

Second. they would not, as a rule, have the same *attention*, probably, and probably not the same sympathy from the teachers, who would, of course, be white.

"*Third*, they would not have the same incentives to study to become teachers, as their color and circumstances would exclude them from such position.

Fourth, they would be unable to prove their capacity as teachers and would lose the emoluments of such positions."

"The colored teachers of Washington, D.C., receive about one hundred and fifty thousand dollars annually. Is not that amount an important factor in their development, and in the removal of prejudices? Compare this condition of affairs with the condition of the colored people of Boston, where there are mixed schools. There are ten thousand colored people there, and seventy-five thousand in Washington. The colored people of Boston have two colored teachers in the schools; those of Washington have one hundred and sixty. The bulk of the colored people of Boston occupy menial positions; a large number of those of Washington *professional* positions; which of the two classes of people, as a whole, the colored people of Boston or those of Washington, is doing more to remove prejudices and aid in the elevation of the race? We think those of Washington. The mere fact of separation does not necessarily involve inferiority. The Protestants and Catholics have separate schools; the Jews and Christians separate social organizations. . . Our great object should be to remove the prejudice against us by removing the causes of it — our own ignorance and poverty, whether we do so in conjunction with whites in mixed schools, or on parallel lines separately in colored schools. We think the latter more favorable to the speedy removal of the prejudice. The history of all struggling races is in favor of our view. In the great struggle for self-government between the English and the Irish, the Irish furnish their own leaders, and have done so for centuries; and this has been the case among all races. Without colored ministers, and colored lawyers, colored doctors, and colored teachers to prove the capacity of their race, their claim would never be admitted, notwithstanding all the arguments and theories of their friends."

The Catholic World. This large monthly magazine is ably conducted, and always has a varied table of contents, embracing theology, poetry, fiction, criticism and science. The contributions to the December number are: The True Man of the Times, Constantine at Con-

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stantinople, Is the Negro Problem becoming Local? The Cosmogony and its Critics, A Fair Emigrant, In the Soudan, Scriptural Questions, Faith, Has Rome Jurisdiction? The Shooneen, The Eight-Hour Law, A Chat about New Books, A Summer in Rhenish Prussia. The article on the Negro Problem faces the fact that in some Southern States the blacks equal the whites in numbers, and will soon outnumber them. The writers in the *North American Review* and *Century*, who are crying out: "White men must rule," are simply giving these blacks a watchword: The negro must rule! which they are in danger of remembering and using. In the localities where they are growing stronger, and the whites weaker, by reason of immigration to the North and West, nothing can prevent their having the power to rule. What is their fitness for ruling wisely for themselves, and in safety for others? Not mere intellectual education, as the *Catholic Review* well says; but a lifting up of the moral tone out of the indifference and blindness inevitably inflicted by generations of slavery; a demoralization which, as manifest among the blacks, it is fearful to contemplate. Unless this moral work can be done, added intellectual power will only make the immoral classes more dangerous. An annual collection in the Catholic churches in aid of school work among the blacks, is already ordered; and, says the writer in the *Review*: "After school-hours the parents and friends of the children could be gathered and taught the faith, just as the Protestants have done with the schools built by the 'Freedmen's Bureau.' Behold an almost unopened field! Over one million colored children go to no school; and this number, instead of lesening, is going up at an alarming rate yearly. Hundreds of Catholic teachers should be thus employed. What sort of schools should we have? Every sort. The only rule is; Whatever Protestants do, Catholics must do better. The Church ought to lead."

The American Antiquarian and Oriental Journal. This Bi-Monthly Illustrated Magazine although established as a medium of communication between Archæologists in different parts of the world, contains interesting and profitable matter for all classes of readers. There are departments of Biblical, Classical, European and American Archæology, Aboriginal American Literature, Native Mythology, Indian Linguistics, and Ancient Art and Architecture, each represented by an associate editor of repute in his specialty. The November number contains several noteworthy papers, among which we mention the

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Origin and Antiquity of the Iroquois, by Rev. W. M. Beauchamp; and The Lost Man, Where was he Lost? by the editor, Rev. Stephen D. Peet. The latter is a presentation of the different theories as to where Father Menard, a Jesuit Missionary, was lost in the western wilderness, in 1661, while seeking to find the Outaowak Indians. Perrot, Bancroft, Rev. E. D. Neil and Rev. Chrysostom Verwoyst differ from each other as to the route Menard took from the Mission which he had established on the shore of Lake Superior. The mystery seems as far from solution as ever. — Of recent Egyptian discoveries the *Antiquarian* notes the following;

"The *Monthly Expositor* for Sept. 1886, has an article by Canon Rawlinson on Biblical Topography. The identity of 'Pithom,' 'Pa Tum,' 'Heliopolis,' with the ruins, Tel el Maskontah, is shown by it. The ruins are found on the ancient canal between the Nile and the Red Sea, the Cairo Suez canal and railway being located in the same valley. The chief remains are contained within a square enclosure about 335 yards long each way. The ancient *Temmeos* of the great temple of *Tum*, one of the Egyptian Sun Gods, built by Rameses II. M. Naville found in 1883 a number of square chambers which he believed to be store chambers or granaries. It is maintained that there is not a brick in the wall or in the excavated chambers or in the entire mound which covers a space of ten acres but was probably modeled by Israelite hands. The identity of ancient Zoan with 'Tan-is; of the Greeks, Modern 'San' is also shown. This region which is now so desolate, once boasted fourteen graceful obelisks; a temple built with pink granite from the quarries of Syene; canals rich in fish, sea-going ships. The 'field of Zoan' was pleasant to live in at the time when Rameses II. lived. It was on the east, or Tan-is branch of the Nile. The discovery by M. Naville brings up the different scenes through which the city passed, reminding one of the exodus and the magnificence of the dynasty of the Egyptians."

The Methodist Review maintains its high standing for literary excellence, and the enterprise of its editor in furnishing his special apartment with the freshest, most interesting and most timely topics. The November number has the following table of contents: Rev.

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Mr. Lorenz shows that while the secretaries and managers of the various boards very largely shape and control the plans and methods of the missionaries, and the conservatism of the home churches intensifies the natural caution of the administering authorities, still the foreign missionary must make his own experiments, and after a careful study of the situation, develop his own principles and methods. "The last fifty years," he says, "have wrought more changes in nearly every part of the world than did the three preceding centuries. In every part of the globe the essential working conditions of the missionary have been transformed during that time, and corresponding readjustments must be made in our policy and methods. These changes present new problems to which the old solutions will not fit, and which require a fresh consideration unbiased by conclusions previously won. They offer new conditions, which must be utilized, or to which plans and methods must be readapted. The very success of the past peremptorily demands that the ruling ideas, plans and methods be enlarged and developed to fit the new surroundings and opportunities which give that success its highest meaning." He is of the opinion that "the problem of constructing a theodicy based on 1 Peter iii. 19, should be left exclusively to the schoolmen of Andover, and views, pro or con, should have no influence on a board of missions or their workers abroad."

"The heathen need the fundamental facts and vital principles of Christianity, not our theories. 'For God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,' is a sufficient creed for the foreign missionary. The facts it suggests and motives it brings to bear, when applied by the Holy Spirit, are sufficient for the salvation of the heathen. When a few generations have passed away, and the meditative stage of their religious life is reached, they may be trusted to form theological systems of their own, which will be of all the greater value to them in the work of the Church that they will be conformed to their national genius. The more civilized heathen will reach that stage comparatively soon, and others, less promising, may prove no less able to grapple with the mysteries of our faith than the present descendants of the savages who overran Europe fifteen hundred years ago and buried the civilization of the Roman Empire. Some of the races of the Orient will doubtless find other, and perhaps better, answers to the questions that have perplexed the Caucasian philosophers than have yet been given. Their points of view will be different, and will disclose relations between the doctrines of Christianity which now are unsuspected, just as in the cathedral at Munich, from a certain point all the windows are completely hidden. Certainly when the

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Hindus — our cousins in the Orient — shall turn their philosophical profundity and dialectical acumen upon the facts of Christianity, a system of theology will be produced that will put our Occidental attempts to shame. The Greeks may be said to have solved the problems of theology proper; the Latins those of anthropology; and the English and Germans, those of soteriology; may it not be the mission of some of the races now under our tutelage to solve those of eschatology, which now so vex the Church? The spectacles of the dead past do not distort their vision, and rob them of their fresh insight and immediate intuition, as they too often do ours in spite of all our efforts. The period of their spontaneous creative reflection should be permitted to accomplish its results unmolested, and not until the sobering critical reaction shall have set in, should the history of past attempts in the same lines engage their serious attention. After their results have been thoroughly analyzed and critically compared with those previously obtained, another epoch of creative power may follow which shall crystallize in perfect forms doctrines that are now only vaguely discerned. The various race idiosyncracies will become powerful factors in completing and rounding out perfectly the body of doctrine received by the Church universal. The one-sidedness produced by the idiosyncracies of the Teutonic races will be corrected, and the final symbol of the Church's faith (if the earth will ever see a final symbol) will gain the symmetry that now is lacking."

Among the indispensables to success in the foreign missionary field, Mr. Lorenz notes the following: the power of a consistent Christian life on the part of the missionary; and the grounding of the heathen in the principles and doctrines of Christianity, to go hand in hand with their secular education. "Many of the bitterest and most harmful enemies of Christianity in India are graduates of the mission schools and colleges. Some of them officiate at some of the most abominable altars of Hinduism. Rev. W. F. Bainbridge states, that one such graduate declared to him that 'the religion of Jesus answered very well for college speculations, but now he had come out into life, and must earn his bread.' Said another, who could speak twelve languages, 'There is nothing in the world so detestable to me as Christianity.' A great majority of some schools come out confirmed atheists, scoffing alike at their native religion and Christianity." Another need is a union of Christians in their work, now sadly crippled by sectarian narrowness and strife. He cites Rev. Dr. Chamberlain, a prominent missionary of the Reformed Dutch Church in India, as giving the following graphic picture of the want of union:

"Alas, they are not united. Judah vexes Ephraim, and Ephraim envies Judah. In one up-country station in India, which I have repeatedly visited, where one mission could well do all the work, the

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representatives of two different branches of the Presbyterian family, both represented in the late Belfast council, have been working in unseemly rivalry. Members of the one Church, publicly excommunicated after careful judicial process by its ecclesiastical courts, were received to the Lord's Supper in the other without a question, and rival services were held in the same street, so near that the singing in the one sometimes prevented the congregation in the other from hearing the preaching of their own minister."

The Church Review, hitherto issted quarterly, began a new volume in July and is now published monthly, being published by Houghton, Mifflin & Co. It is edited by the Rev. Henry Mason Baum, and is as to its mechanical make-up probably the handsomest of the religious magazines. The November number contains the following: Greek Literature, Rev. William E. Wilson; The American Church and its Name, Hon. L. Bradford Prince; Origin and Composition of the Hexateuch, Rev. William W. Olssen, D.D.; Invalidity of Romish Orders, Rev. Cornelius Walker, D.D.; A New Poet; Obstacles to Christian Unity, Rev. G. W. Shinn, D.D. Mr. Prince's paper is devoted to a brief historical statement of the origin of the title of the church, — "The Protestant Episcopal Church in the United States of America," — to the emphatically defeated effort nine years ago to change the name, and to the renewal of the effort in 1883 to substitute the words "Holy Catholic" for "Protestant Episcopal." The renewed effort failed, but a great gain was made in the number of those favoring it. Mr. Prince looks for the success of this effort for a change of name: and while reserving his positive arguments therefor to a subsequent paper, deals in the one before us with objections which have been offered to what is proposed. He gives one reason for the proposed change, in these words:

"Experience with all sorts and conditions of men, of various nationalities and antecedents, in almost every section of the country, has led me most thoroughly and earnestly to believe that the retention of the present name is a terrible drawback to the progress and develop-

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tainly been more extensive and varied than falls to the lot of ordinary mortals. The probabilities are that he is mistaking dreams for realities, his imagination for facts. That "whole sects and communities of Christians," or that even one sect and community fails to be merged in the "Protestant Episcopal Church of the United States," simply because it has not taken to itself the name, and the silly if not the Pharisaic presumption implied in the name, "The Holy Catholic Church of the United States of America," is altogether improbable. There is not a sect of Christians in the United States that does not consider itself as justly entitled to be called the Holy Catholic Church, and with as good reason, too, as does the Protestant Episcopal Church, which is at the best only another sect; and to say that there are sects only waiting for the Episcopal Church to assert that it alone is the Holy Catholic Church, before they renounce their own name and organization and become voluntarily swallowed up by such a pretender, seems to us to betray great ignorance of what these sects stand for, and of the respect which they have for themselves as branches of the Church of the Living God. — Dr. Shinn in his paper comes nearer to what experience will justify us in believing in regard to Church union than does Mr. Prince.

"It is quite probable," says Dr. Shinn, "that a reorganized Christianity will be quite a different thing from what some of us fancy it will be, and possibly it might not suit us near so well as our present denominations, simply because we have not yet grown up to the broader conception which will be required. Our fondness for insisting upon minor issues must give place to larger views of the Church. Our disposition to make converts to our way of thinking must be exchanged for willingness to see them become Christ's servants, and our narrow notion that we represent the Church must be replaced by the conviction that the Church is too broad and comprehensive to be represented in its fulness by us. . . . Reunion can be possible only when there is a return to the essential truths of primitive Christianity, and the willingness to permit wide diversities of opinion and usage."

The Unitarian Review and Religious Magazine closes its twenty-sixth volume with the December number. The contents of this number are, i. God, Rev. S. R. Calthrop; ii. Social Equilibrium, Rev. George Batchelor; iii. Monopolies, Labor Unions and Speculation, Joseph C. Ely; iv. The State of Distress in the German Protestant Church, Prof. W. Hoenig; v. Editor's Note-Book. — Mr. Ely discusses the topics of his paper from a legal standpoint, and makes a very interesting and instructive showing of what is settled by law and the ruling of courts, on these subjects which are now claiming so

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much attention, and are so superficially considered and disastrously experimented with by many. — Prof. Hoenig sees in the recent reconciliation between the new German Empire and the Papacy, portents of evil for Protestantism in Germany. Protestantism is losing ground in that country, and the "Evangelical Church is undergoing a crisis, the end of which, as in the crisis in an illness, it is impossible to foretell." And this is not so much from any greatly developed strength in Catholicism, or inherent weakness of Protestantism, as from indifference, and the growth and tendency of opinions which, if not checked, will work out the ruin of the nation itself. "One is the materialism of science, which, from the narrow circle of its origin, has spread far among the educated and half-educated. The other is the doctrine of anarchy, of social democracy, which spares no authority, not even the highest, from which latter, after all, every other is derived. It prevails, unfortunately, among that portion of the poorer population to which religion would prove a real comfort." It is a fact, however, "that during the last ten years Atheism has lost greatly in importance, the time when Moleschott and Büchner appeared to triumph is past, The cultivated mind regards these endeavors with as much apathy as it regards the Church." He also notes the insincerity of many who have influential positions in the Church, who proclaim doctrines which they have outgrown. And he justly regards such an attitude as exerting a demoralizing influence: "for a Church which still upholds the point of view of the sixteenth century, while the majority of her members have advanced with the spirit of the times, must be an untruth. A theology is devoid of veracity, if, instead of following the laws of truth, it has to be content with dogmatic interests." Have we not something like this in America: the retention of creeds which are confessedly outgrown and disbelieved?

CONTEMPORARY LITERATURE.

1. The History of Pedagogy. By Gabriel Compayré, Doctor of Letters

tury," and perhaps owes a certain lack of proportion to that fact. It goes most extensively into the history and analysis of the work of French educators, and appears to treat the pedagogical researches and experiments of other nations somewhat cursorily; though several exceptions must be noted. The labors of Pestalozzi and Frœbel are, as a matter of course, quite fully considered; and among Englishmen, Locke, Spencer, and Alexander Bain receive marked attention. To M. Compayré's estimate of Herbert Spencer's "Education," the translator has added some brief but acute and valuable criticisms. After introductory discussion of various methods that might be adopted in writing a history of education, the author follows the chronological, and proceeds through twenty-two chapters to give an account of the educators of antiquity, of the Middle Ages, of the renaissance, and of modern times, devoting only the first four chapters to a summary account of education prior to the sixteenth century. From that point the history broadens, and becomes remarkable for the number of so-called modern ideas that crop out here and there in the educational field, only to bear little fruit. For instance, Erasmus recommends woman to pursue studies that will assist her in educating her own children, and in sharing her husband's intellectual life. That is common sense in these days; in the days of Erasmns it was quite uncommon sense. Great things, however, were not accomplished for the education of women; and as late as French Revolutionary times, we have Mirabeau declaring that the chief function of women is to perpetuate the species and "to enchain to her feet all the energies of the husband by the irresistible power of her weakness;" and Talleyrand proposing a law that "girls shall not be admitted to the primary school after the age of eight." The education of women has made some progress since then, though there are not lacking living men with Middle Age ideas on that subject. The book has a chapter on women as educators.

Rabelais appears — curiously enough, it may seem — as a writer on pedagogics, and foresees a future of scientific study and of devotion to nature. He would teach gymnastics and cleanliness, though Erasmus held it nonsensical to wash more than once a day, and it was a current notion that "whoever washed, combed and cleansed himself . . . was losing his time in this world."

The course of educational history is marked by many whimsicalities, and by the curious recurrence of ideas, such as "that the historic education of the race is the type of individual education," which is traced from Condillac through Comte to Herbert Spencer; and that manual labor, or learning a trade, should form an integral part of every education. Just now one hears much of manual training schools. M. Compayré's book is compact, clear, critical, and unbiased, and of high value to teachers, whom it may restrain from following after theories and methods already proved erroneous, and furnish an often needed inspira-in the thought and activity of their predecessors. The position and attainments of the translator furnish a voucher for the accuracy of his work. He has enhanced the value of the original by appending to each chapter an analytical summary, and to the whole book an index. A sample of the author's power of clear and close statement may be read in the comparison of Rousseau and Locke (p. 210). His ability to characterize in a single sentence the general tendencies of a writer, is striking, as when he says: "Rousseau often prefers what would be best, but what is impossible, to that which is worth less but which alone is practicable." The spirit with which he approaches his work may be inferred from such sentences as these from the introduction: "The edu-

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cation of the people is at once the consequence of all that it believes and the source of all that it is destined to be;" and, "Liberty is a dangerous thing unless it has instruction as a counterpoise."

2. A Greek English Lexicon of the New Testament, being Grimm's Wilke's Clavis Novi Testamenti. Translated, revised and enlarged by Joseph Henry Thayer, D.D., Bussey Professor of N. T. Criticism and Interpretation in the Divinity School of Harvard University. pp. xix., 726. Large octavo. $5.00. New York: Harper & Bros. 1887.

The Biblical students of America have at last obtained what has hitherto been lacking, a really first-class Lexicon of the New Testament, comprehensive, candid, and fully abreast of the scholarship of the age. Others have been either too meagre, or marked by dogmatism and the outstripped scholarship of a former era. We have here a book combining the merits of a dictionary, concordance, treatise on New Testament syntax, and book of reference. The work of Grimm has been for many years known as the most valuable of its kind in Germany. Prof. Thayer has not only made it accessible to English readers, but has quadrupled its value, by inserting references to New Testament Grammars and Commentaries, tracing the history and use of the words in question, directing the student to works and authors where important passages are discussed, appending lists of words of late origin, or borrowed from Hebrew or Latin, or peculiar to the New Testament, or to each author in the New Testament. In a word, he has either given the student all needed information or directed him to sources whence he can obtain it. Every page, nearly every word, has received some addition from his hand. Rarely does he venture to amend a definition, but often cites works where a different opinion may be found. The translation is so finely done that the reader would not know or suspect its composition in a foreign tongue. The amount of labor expended is enormous. The number of references alone, if our rough computation may be taken as approaching accuracy, is nearly one hundred thousand, yet Dr. Schürer says (Theol. Literatur Zeitung, Nov. 27th,) that the author informs him that only two errors have been found, both on page 614, where, under the word τάλαντον, the figures 240 and 1167, should read 200 and 1000. Of the 5420 words in the New Testament, 5260 are cited in every instance of their occurrence; the remainder, 160 in number, are of most frequent recurrence and unimportant to the critical student; so that the Lexicon makes the Greek Concordance superfluous.

The work of Dr. Grimm is more open to criticism. The lexicographer who not only formulates the general definitions of a given word, but attempts to decide which among many shades of meaning is the suitable one in each particular passage, becomes also of necessity a commentator. In scores of instances, in hundreds, indeed, Dr. Grimm's decision will be questioned. One needs always to remember that here, after all, the Lexicon contains but the opinions of one man. The author surely steps out of his way now and then to give an opinion on some matter not clearly within his province. Under the word μάννα, he says that it was a hardened juice which the Israelites collected from the branches of trees, "and tradition, which the Biblical writers follow, regarded it as bread sent down in profusion from heaven;" on Κυρήνιος, that "Luke (ii. 2) has made a mistake in defining the time of this enrolment." But not many such instances occur.

He makes αἰών denote first, "eternity," both in a strict and a popular sense; second, the "universe," in Hebrews i. 2, xi. 3, 1 Timothy i. 17;

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third, in connection with οὗτος "this age," with μέλλων "the future age.' This is very candid and sensible. Both Grimm and Thayer regard "eternal" as the meaning of αἰώνιος, often however in a popular sense, as of that which is without beginning on the one side, or having now a beginning, will continue to exist. Ἅιδης is "the realm of the dead." σατᾶν and διάβολος denote generally "the prince of demons." γέεννα in the New Testament means "that place in Hades where the wicked after death will suffer punishment;" ψυχή is sometimes "breath," sometimes "life," sometimes "a living being," sometimes "soul," as "a moral being, designed for everlasting life," "an essence which differs from the body and is not dissolved by death;" μελλω is "to be on the point of," many times means, "to intend," sometimes is used of "those things which come to pass by fixed necessity or divine appointment, that which is "sure to happen."

Cold comfort for some of our exegetes surely. But we must be content to wait in faith for a more candid hearing for some of our statements. And it is equally true that our interpretation has often been warped by our opinions. The great merit of such a Lexicon as this is that with its multitudinous references, it enables one to judge of the meaning of a word from its *actual use*. Our translation and interpretation have been harmed by the false method of pitching upon some one meaning of a word, generally its primary one, and then forcing this meaning into it wherever found, regardless of the context, or its general use.

This new and ripest production in the line of Biblical lore ought to aid us to correct our faults, as well as afford us an opportunity to give our word a wider hearing. H. P. F.

3. English Hymns: Their Authors and History. By Samuel Willoughby Duffield. Funk & Wagnalls. New York and London: 1886. 8vo. pp. vii., 675. $2.50.

This handsome and instructive book does not attempt the impossible task of giving a complete account of English Hymns, but rather of such as are employed in a selection entitled *Laudes Domini*, one of the best of modern collections. Milton, Palgrave, Scott, Jane Taylor, Mrs. Hemans, H. W. Longfellow, Mrs. Stowe, N. P. Willis, and many other hymn writers of note are not mentioned here. A lover of good hymns misses selections from the grand spiritual songs composed by these and other unrivalled writers; but it was necessary to draw the line somewhere, and though many favorite names are absent, Dr. Duffield's book covers more ground than any of the works on Hymnology which have preceded it. Its style and arrangement are both scholarly and popular, traits which many of its predecessors have found it difficult to combine.

The four hundred and thirty-eight authors of whom Dr. Duffield has something to say, — that something being in many instances a full biographical sketch, — and the account which he gives of about fifteen hundred hymns produced by them, includes the names and productions of writers who were eminent in the various branches of the Christian Church during four centuries, from Miles Coverdale in 1488, to those of our own generation. A few mistakes in dates and other historical details are noticed, but considering the extent of the field explored, and the difficulty in obtaining accurate data, the faults of this kind are, so far as we are able to judge, less in number than would naturally be expected by those who have had experience in collecting historical and biographical information. A noticeable feature of Dr. Duffield's work is the just

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and catholic spirit in which he writes concerning all the authors whose biographies he sketches. He rebukes bigotry in others, and manifests none in his own delineations of those who differ from him, nor in his criticism or notice of their writings. His notice of Mrs. Sarah Flower Adams, and her world-renowned hymn, "Nearer, my God, to Thee," well illustrates his manner of dealing with all. Among other things he says:

"Few hymns have received such general approval as this. Yet it has been severely criticised as the production of a Unitarian, and one otherwise candid writer says, 'It contains nothing of Christ, but to those who have Christ in their hearts it has many times been made a blessing.' As if the actual use of the name of the Saviour was to be regarded as a proof of the infallible Christian spirit of a hymn. On such a basis we should exclude the Book of Esther from Holy Writ and eminently honor those who say, 'Lord, Lord,' whether they do what the Lord commands or not. Nothing better illustrates the fallacy of this position than the universal approval given, by all branches of the Church, to the hymn before us.

"Bishop Marvin, of the Methodist Episcopal Church, was travelling, during the late war, in the wilds of Arkansas. He was feeling much depressed, for the Union troops had driven him from his home; but as he drew near a dilapidated old log-cabin he heard some one singing, 'Nearer, my God, to Thee.' Alighting, he entered the house. There he found a poor woman, widowed and old, who was singing in the midst of such poverty as he had never before seen. His fears and despondency vanished, and he went on his way happy and trustful because of the faith which he had beheld and the hymn which he had heard.

"Few more touching incidents than this which follows are connected with any hymn. A little drummer-boy was found after the battle of Fort Donelson by one who visited the field. The poor lad had lost an arm, which had been carried away by a cannon-ball, but even as he died he was singing:

'Nearer, my God, to Thee,
Nearer to Thee.'

"But there is no incident which has more appropriateness than that given to us in the pages of Rev. James King's *Anglican Hymnology*. He writes: 'A few years ago, while journeying through the Holy Land, we visited the scene of the patriarch's halting-place for the night. Two hours over the bleak heights of Benjamin brought us to the venerable ruins of Bethel. Standing by the ruined mounds, we remembered that somewhere near this spot Abraham pitched his tent, and built an altar on 'the mountain east of Bethel, having Bethel on the west and Ai on the east.' A few wretched hovels, the remains of an enormous cistern, and the ruins of a Greek church, are all that remain to indicate the position of ancient Bethel. After singing the hymn, 'Nearer, my God, to thee,' we pursued our journey toward Central Palestine.'"

To all who are interested in the history of hymns we commend this valuable work, and especially to those who make preparation for special Praise Services, and who know what an interest it gives to such occasions to be able to relate the circumstances under which good hymns have been written, and the special influence they have exerted on the hearts and lives of those who have loved to sing them.

4. The Family, an Historical and Social Study. By Charles Franklin Thwing and Carrie F. Butler Thwing. Boston: Lee & Shepard. 1887. 8vo. pp. 213. $2.00.

The authors have selected a most timely subject, and their treatment of it both historically and philosophically, is such as cannot fail to advance the cause which they evidently have so much at heart — a recognition of the sacredness of the Family in the popular thought and in human legislation. The historical portion of the book is valuable as a successful attempt to bring before English readers the most full and consecutive treatment of this interesting fact of the family and the grounds on which it is based, as it has been manifest in the customs of various peoples, that has been offered them. In this respect but little need be added. There is room for criticism, however, of the prominence given to the importance, among the Aryan races, of ancestor worship,

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and somewhat of exaggeration in the statement that "the principle and purpose upon which the family is founded are the performance of the *sacra*." It is simply impossible, in the nature of things, that this should have been the primitive purpose, although it is evident enough that it became an important secondary purpose. The first purpose, in all ages, has been a physical one, and all other purposes, no matter what prominence may have been given them, were always secondary to this. It also seems to us that Mr. and Mrs. Thwing read into the Gospel record more than can be legitimately found there, when they attempt to deduce from it the idea that Christ proclaimed the equality of husband and wife, and thus to place in sharp contrast the views of Jesus and Paul in regard to woman's place. We must not forget that it is Paul who says that in the new religion "there is neither male nor female;" and that while this may be deduced from the spirit of the Master's teachings, it is a more radical declaration of equality than can be found in the letter of any recorded statement made by him. May we not also suggest that while it may be true, as claimed by the authors, that in verbal condemnation of sins against the family, and against purity, the Roman Catholic Church is more faithful than the Protestant denominations, it is also true, as our authors themselves show, that the tendency of the celibate life enforced on the priests, is to the practice of vices which vitiate these verbal condemnations. Can any page, or any number of pages, of Protestant history equal the story of impurity as it prevailed in the Middle Ages, the high carnival of papal theories and practices? We have still another criticism: the assertion, on p. 138, that the Fourierite movement was bitterly opposed to the Bible and Christianity, reveals either a superficial acquaintance with the principles advocated by Fourier, or a determination to deny sincerity to his professions of regard for the Bible, and his attempt, as he claimed, to put the teachings of Christ into more general practice. Granted that we think his interpretations of the Bible fanciful and untenable, we do not thus gain the right to say that he was consciously opposing the Bible. And this assertion is the more unfair and misleading when the "Hopedale" movement is especially referred to; for the Christian basis of this experiment — mistaken, perhaps, as to its interpretation of Christianity, — was especially emphasized, and the Christian lives of those engaged in it were beyond all question.

We shall fail to do justice to our apprehension of the worth of the volume before us, if we simply criticise these blemishes. As a whole, it is a work of great value. Its chapters on the family as an institution, its relation to social order, its place and importance in the well-being of the State, are admirable presentations of these important facts. Its array of the diversified laws at present in force on the subject of divorce, and the great need of uniformity of law in this country, presents to our view a great evil and its possible remedy, well worthy the serious consideration of all thoughtful Americans. Mr. and Mrs. Thwing have earned a right to the gratitude of all who are interested in the purity and integrity of the Family, and we wish that ministers and all others who have influence in moulding popular thought would add this valuable work to their libraries.

5. Speculations. Solar Heat, Gravitation and Sun Spots. By J. H. Kedzie. Chicago: S C. Griggs & Company. 1886. 16mo. pp. xii., 304. $1.50.

This book contains what its title-page sets forth, — speculations — not demonstrated theories, but chiefly the author's thoughts on the three

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topics to which he calls attention. He aims to reason out the cause of solar heat, the cause of gravitation and the cause of the sun-spots. He expresses himself with as much simplicity as the nature of his subjects will allow, and often his style is fascinating. His theory of solar heat is that all the suns in space are heated bodies, that heat radiates from them into the infinite ocean of ether, where it is absorbed, and converted into some other form of energy is restored to the sun, where it again becomes heat. This play of forces constantly going on keeps up, and will forever supply, heat to all the suns and worlds in space. Opposed to this speculation of Mr. Kedzie, are five or six different speculations by others, and these he deals with in an able manner, and at times with destructive power. In regard to gravitation, no settled theory is held as its cause. Sir Isaac Newton is reported to have said that it has no cause but the will of God. Mr. Kedzie's speculation is that the cause is the universal ether "in the form of waves, vibrations or rays of mechanical force, proceeding with the rapidity of light in all possible directions in straight lines and without interference with each other." It is a pushing force, and as the sun prevents a certain amount of these propelling vibrations from reaching the earth from that side, the earth has less resistance on the side towards the sun, and so tends towards the sun by a force equal to the amount in the vibrations arrested by the sun. There are a number of ingenious theories held by scientists in regard to the cause of sun spots. Mr. Kedzie's speculation as to the cause is this: "I attribute the cooling of the portions of the sun's photosphere, comprised in the maculated belts (by which large fields of fiery clouds are precipitated, and the earth's surface uncovered), to the shadows cast upon the sun by Jupiter and the other planets. If the source of the sun's heat is the whole celestial concave, then these planetary bodies and their satellites, mainly located within the limits of the zodiac are the only bodies that could intercept any portion of the waves inundant on the sun." The theories proposed with becoming modesty by Mr. Kedzie are ingenious, and worthy the consideration of those who are giving thought to the subjects involved in them.

6. Study of the English Classics. A Practical Handbook for Teachers. By Albert F. Blaisdell, A.M. Fourth Edition, Revised. Boston: Lee & Shepard. 1886. 12mo. pp. 303. $1.00.

It is nearly ten years since this book was first published. That it holds such a place among educators and general students of English literature as to continue to demand the issue of new editions, is proof of its excellence. The author's aim is to aid the student to "a thorough aad systematic study of the text of a few great classics, supplemented by such explanations, criticisms and biographical facts as will enable

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This history of one of the oldest New England towns is of special interest to many who will find in it the story of the struggles and enterprises of their ancestors, and a reliable account of the planting and progress of the place of their birth. To even a larger class of readers, — those interested in the history of the development of Democratic government, — a class which is increasing year by year, it will prove exceedingly valuable inasmuch as it records one of the earliest experiments in Town Government, which, as De Tocqueville has said with so much truth and emphasis, is the most perfect Democracy, and the origin, and pledge of perpetuity, of our Nationality.

Thirty years ago, when this book, — then recording town events up to that date, — was first published, its author, the Rev. Charles Brooks, was a pioneer in local history. His work was hastily done, and he probably had little apprehension of the general esteem in which such writings were soon to be held. His publisher, who has survived him, and who now revises the work and brings the town's history down to 1885, has given us substantially a new book, more systematic in arrangement, more accurate in statement, more profuse in illustrations, and well fitted to perpetuate the story compiled by Mr. Brooks, besides adding to it an account of the important events which have transpired in a later generation; events of as great significance as any which had place in the early record, and participated in by a generation worthy of its noble ancestry. The published record of Medford's part, through the valor of her sons, during the war for Independence, is brief, but full of interest. One of her citizens, Col. John Brooks, afterwards for seven years Governor of the State, did grand service at Lexington and Concord, commanded the regiment which first entered the enemy's lines at Saratoga, and served with great distinction till the close of the war. Two sons, one of whom lost his life, emulated the valor of their father, in the war of 1812. Three hundred and eighty-six of Medford's citizens served the Union cause in the Army and Navy, during the war of 1861–1865. One of the most eminent of Medford's sons in varied and efficient service for the nation at that great crisis, was George Luther Stearns, whose counsel and advice, sought by Gov. Andrew, did so much towards making it possible for Massachusetts to respond so promptly and in such numbers when the summons to arms came. Subsequently he enlisted the first and second regiments of colored troops for Massachusetts, and then, by special solicitation of Secretary Stanton, took charge of the entire work in the country, of enlisting colored troops for the nation. His work on this line, as well as his philanthropy before and after the war, — his intense hatred of slavery making his home a station of the Underground Railroad — and his friendship for and assistance to Captain John Brown receive ample notice in this history. A fine steel engraved portrait of Mr. Stearns accompanies the interesting account of his life.

Passing over many other things of general interest treated in these pages, we mention the attitude of the town on the subject of Education, as being from the first greatly in advance of many other localities. One of the earliest votes of the town in making appropriations for the support of a school declared that the school should be Free. The Normal School system and a Board of Education, were adopted by Massachusetts on the suggestion, and after many unsuccessful attempts to draw public attention thereto, by the town's historian, Mr. Brooks, who, while abroad, had made a thorough study of the Prussian System, and whose zeal in its advocacy was for a long time met only with indifference or ridicule. In 1644, and for some time onward, Medford paid a tax to

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Harvard College, each family sending one peck of corn annually, for the support of poor students! In 1851 the gift of twenty acres of land in Medford was offered as a site for a college, and accepted by those interested, who named the institution, in honor of the donor, Tufts College. The history gives an account of the several steps in founding this institution of learning, illustrated by a fine picture of the College as it appeared in 1855, admirable portraits of Dr. Ballou and Mr. Thomas A. Goddard, and views of the Barnum Museum and the Goddard Chapel.

8, Nature's Hallelujah. Illustrated and Arranged by Irene E. Jerome. Engraved and printed under the direction of George T. Andrew. Boston: Lee & Shepard. 1887. Oblong 8vo. $6.00.

The Message of the Blue Bird. Told to Me to Tell to Others. Boston: Lee & Shepard. 1886. 4to. $2.00.

Dora. By Alfred Tennyson. Illustrated. Boston: Lee & Shepard. 1887. 4to. $1.50.

Here are three beautiful additions to Illustrated Literature. *Nature's Hallelujah* has for its text a curious prose rhapsody in which sense and nonsense, symbolism, materialism, the Bible, nature, birds, and one hardly knows what not, are jumbled together in strange confusion. Then follow exquisite selections from Longfellow, Whittier, Lucy Larcom, and many other poets, describing the advance of the year through the cold dreariness of Spring to the Summer's fulness. Each page and poem has been seized on by the artist, a Chicago lady, who with rare fidelity to her theme, renders its sentiment in skillful grouping of her choir, the feathered songsters, the flowers, the trees, the ocean and the stars, and leads them on from stage to stage in their inimitable rendering of their Songs of Praise, Nature's Grand Hallelujah.

The Message of the Blue Bird is the announcement of the Risen Christ, full of hope and consolation. The illustrations here are simple but most delightful pictures; the artist having a rare gift in illustrating. Both books are appropriate at all seasons, and well worth buying by all who love the beautiful in Nature and in Art.

Dora, Tennyson's poetic gem, has here a setting worthy of its beauty. The artist, Mr. W. L. Taylor, has represented with great fidelity the pathetic situations of the poem, each illustration plainly telling the story of the poet. The manufacture of the book seems faultless, and the pictured aids give new interest and strong emphasis to the wondrously told story.

9. Faith and Righteousness. A Memorial of Sumner Ellis, D.D. With an Outline of his Life and Ministry. By Rev. C. R. Moor. Boston: Universalist Publishing House. 1887. 16mo. pp. 325. $1.00.

As we finished reading this handsomely printed and bound book, we recalled the words of a keen oberver of men: "Biographies of great, but especially of good men, are most instructive and useful as helps, guides and incentives to others. Some of the best are almost equivalent to gospels, — teaching high living, high thinking, and energetic action for their own and the world's good." — These words impressed us as having a felicitous application to the story of the life of him whose Memorial is before us. A great man in mental quickness and comprehensiveness, and in versatility of acquirement; self-made in the highest and best sense, that of bringing to his aid all that it was possible for him to obtain from schools, books, companionship with thinkers, eagerness to impart knowledge to and to receive it from others, trained powers

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of observation strengthened by contact with men, nature and art, and a constant effort to do and be at his best wherever his lot was cast, or whatever the work to which he devoted his energies. A good man, in his unflinching loyalty to purity and duty, his helpfulness to others, his Christian spirit and temper. Such a man was Sumner Ellis. The story of his life put fairly on record must act like an inspiration and a stimulant to others. Rev. Mr. Moor has done well in bringing into small compass the essential features of the mortal career of his friend, and a discriminating and just analysis of his mental and spiritual powers. The Memorial is not made up of mere details of private or of professional life, necessarily largely marked by repetitions; but of comprehensive statements which disclose the peculiarities of youth, student-life, manhood in its freshness and in its maturity, the preacher's and the pastor's plans in his several fields of labor, the thinker in his study, the quick observer in his travels, the scholar in his publications. The biographer has put the best of his own mind and heart into his record, and well deserves, and we doubt not will receive, the commendation of the Church for the fitting monument which he has thus raised to one whose abilities, character and spiritual worth were so wholly consecrated to its service.

Quite a large part of the book contains a selection from Dr. Ellis's Sermons, made with discriminating care, by Rev. Dr. Cantwell. There are thirteen, arranged under the general heading: "Faith and Righteousness," bearing the following titles: The Universal Intuition, The Incarnation a Necessity, The Christ Consciousness, The Fallacy of Disbelief, Inferences Based on Gift and Growth, Faith Confirmed by Progress, Righteousness, The Law of Service, Current Tendencies in Thought and Life, The Law of the Christian Spirit, The Song of Mercy and Judgment, The Fulfilling Principle, Religion the Vital Bond. Through these he, being dead, yet speaketh. They are his noblest Memorial, the best commentary on, and the best vindication of what his biographer has said concerning him. They have been judiciously selected, and give in their variety a satisfactory showing of the manifold ability of the preacher. Sound in theology, simple in arrangement, excellent in literary execution, they are sermons which must have made a profound impression as they fell from the living lips, and will certainly prove helpful now to those who may read them.

The Memorial is embellished with an excellent portrait of Dr. Ellis, which cannot fail to be gratifying to all who ever knew him; and the mechanical work on the book is of the best, and reflects great credit on the Publishing House.

10. Vexed Questions in Theology. A Series of Essays. By James Freeman Clarke. Boston: Geo. H. Ellis. 1886. 12mo. pp. 249.

This is a collection of Essays new and old, we judge, as one of them

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and its Development, The Scientific Bases of Prayer, The Meaning and Value of the Lord's Supper at this time, Some Reasons for Believing in a Future Life, — in all fifteen topics. They are discussed in the broad and catholic spirit which is such a marked characteristic of Dr. Clarke's treatment of the themes on which he writes. We should not be able to agree with some of his principles of interpretation of the Sacred Word, nor with all the so-called liberal tendencies of his thought; but we are often greatly refreshed by the vigor of his utterances as he deals with error, and charmed by his admirable way of lighting up by a touch of common sense New Testament doctrines which traditional interpretations mystify, if they do not make them absurd. Of this character is his admirable treatment of the doctrine of the Logos, in the chapter on "The Introduction to the Gospel of John;" as is also the chapter, "Is Probation or Education the End of Life?" Mixed, indeed, with some extreme notions of inspiration as manifest in the so-called sacred writings of all people, are many historical facts touching the origin of the theory of the plenary inspiration of the books of the Old and New Testaments, in the essay on "Old and New Views Concerning the Bible." Very suggestive, too, is the essay on "The True Coming of Christ," taking the ground now occupied by many in all sects, but for nearly three-quarters of a century taught and defended by Universalists, that the so-called second coming is spiritual and not physical, not bodily. We heartily commend these essays as worthy of a place among the books which ought to be read to-day.

11. Educational Psychology. A Treatise for Parents and Educators. By Louisa Parsons Hopkins. Boston: Lee & Shepard. 1886. 16mo. pp. 96.

Grammar for Common Schools. By B. F. Tweed, A.M. Boston: Lee & Shepard. 1886. 16mo. pp. 113.

Physiology for Little Folks. The Child's Book of Health, in Easy Lessons for Schools. By Albert F. Blaisdell. M.D. Boston: Lee & Shepard. 1886. 16mo. pp. 117.

The first of these text-books is by a practical educator of large experience, the Teacher of Normal Methods in the Swain Free School, New Bedford. It is the digest of a course of lectures given to her pupils, and, as she tells us, "is the result of long and attentive observation of mental phenomena and development, carefully selected reading, and such original thought and organizing power as I could bring to a subject in which, as parent and teacher, I have been deeply interested." The themes of the several chapters: Psychology, Physiological Psychology, Sense Perception, Memory, Imagination, Judgment and Reason, and Taste, or the Sense for Beauty, are discussed in an interesting manner; and the book will prove profitable reading to all, and especially to the class for whom it is particularly intended.

Prof. Tweed's Grammar is one of the most simple and common sense text-books on the construction of the English language that we have ever seen. The rules are put in few words; the examples are copious; the analysis is an excellent showing of the relation of subject, predicate and modifiers, in simple, compound and complex sentences; while the appendix conveys valuable information concerning the use of forms of speech by some of the best writers, which are in conflict with what have heretofore been regarded as the only allowable modes. For some of these innovations there seems to be good reason; but we confess to not being convinced that it is in good form or true to fact to use the expression, the *two first*, or the *three last*.

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Dr. Blaisdell's little book is one of a series of text-books on Physiology and Hygiene, intended for use in the Common Schools, with special reference to the Effects of Stimulants and Narcotics on the Human System. The book before us is the first in the series, and is intended to be used by the youngest pupils. It is, therefore, simple in its wording, familiar and suggestive in style, and admirable in its illustrations. The blackboard is frequently brought into use, and the main idea of each lesson is placed thereon in some simple but comprehensive sentence. The evils of the use of Alcohol are faithfully portrayed. The book seems to be just the one to interest and instruct the younger children.

12. Universalism in America. A History. By Richard Eddy, D.D., President of the Universalist Historical Society, etc., etc. Vol. II. 1801–1886. Bibliography. Boston: Universalist Publishing House. 1886. 12mo. pp. 634. $2.00.

This volume completes the published story of the rise and progress of Universalism in America. It especially deals with our Church history during the present century, including the origin and cause of the Winchester Profession of Faith, the development of Church Polity, experiments and successes in founding Academies, Colleges and Theological Schoolr, and the famous Restorationist Controversy. Appended to all is a Catalogue of the literature of Universalism in this country from 1753 to 1886, including one hundred and eighty-two titles of Universalist periodicals. Doubtless a more full notice of this work will appear in these pages before long, and therefore we only add that the mechanical make-up of the book is the very best.

13. The Universalist Register: Giving the Statistics of the Universalist Church, and other Denominational Information, etc. For 1887. Edited by Richard Eddy, D.D. Boston: Universalist Publishing House. pp. 104. 25 cents.

This is the fifty-second annual issue of our Church Year Book, and no pains have been spared to make it complete and accurate. The editor solicits criticism and corrections, and especially desires that the clergy will realize that the perfection of a work of this kind depends on their co-operation with his efforts. The Register should be in every Universalist family. It will be sent post-paid on receipt of the price.

14. A Boston Girl's Ambitions. By Virginia F Townsend. Boston: Lee & Shepard. 1887. 12mo. pp. 395. $1.50.
Six in All. By Virginia F. Townsend. Boston: Lee & Shepard. 1886. 12mo. pp. 447. $1.00.
The Little Master. By J. T. Trowbridge. Illustrated. Boston: Lee & Shepard. 1887. 16mo. pp. 280.

Three wholesome books for young people. The stories well told, and the lessons illustrated by them of great importance to the ambitious but inexperienced youth of our land. We recommend them to our Book Commission as eminently worthy of being added to the list of books suitable for Sunday School libraries.

Several notices omitted here for want of room will appear in the April number.

All books noticed under the head of "Contemporary Literature" will be found on sale at our Publishing House.

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ARTICLE IX.

An Alleged Scientific Perdition.

PART II.

MR. COOK states what he doubtless means as a paradox: Man has natural power to open the door. God's knocking enables him to open the door. He says: Man by nature can make no holy choice; and yet, again, he declares that some act of man's free will must go before God's entrance into the soul. It would certainly appear that the soul which does such an act, must by nature both choose and do a holy thing. But taking the assumed paradox above, we observe, that should God's knocking stop, man's natural power would count for nothing, and with that would go the corresponding responsibility — free will would disappear, and the soul become a spiritual fossil, or go into dissolution.

If such a contingency were the position of the Lectureship, it might have apparently some support from science. It is speculative science which shows us that evolution reaches in the physical world an equilibrium between conflicting forces when dissolution of the products of evolution set in. For instance, the solar system is destined as a product of evolution ultimately to be dissipated into the attenuated matter out of which it arose. But in that case, the process is renewed, and a new solar system will again be evolved. So, if it should be thought that a finite mind may in like manner be ultimately dissipated, or reach a point of entire moral collapse, science would lend no necessary support to the idea of a permanent collapse, but rather to the idea of dissolution and a renewal of evolution. On the assumption of the immortality of the soul, we cannot see that science lends any aid whatever to the idea of a permanent state of evil habit and its consequences. On the contrary, it appears to us to set forth a universe wholly averse to the permanence of evil conduct, its processes being ever those of elimination, restoration, disintegration, renewal, correction, progress.

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Of the apparent paradox above, it is only necessary to say: subtract God's enabling the sinner to open the door, and we have the sinner's natural ability standing alone — and by Mr. Cook's own words — man can open the door. But, if God's enabling act is needful, as he asserts, before man can open the door, then by natural ability alone he *cannot* open the door. Thus the assumed paradox falls, and we have positive contradiction.

The Universalist's position seems alone consistent with the freedom and immortality of the soul and the influence of God. It affirms, that man can open the door; that God so administers judgment and mercy, so maintains relations and faculties, and so makes under love and law combinations of circumstance, (not to enable the already capable soul to act, or to over-ride its freedom), but so that it is certain the soul *will* open the door. Yet, we also say, God is first cause in conversion, but not as Mr. Cook means it. We affirm the agency of God in every conversion in the fact of his maintaining the integrity of the soul and its endowments as a susceptible moral being in relations always with an influential and beneficently governed universe. We deny that God's part in conversion is that of re-creation, or re-endowment of soul, or of the nature of an arbitrary gift to the sinner. Man can by nature open the door, can make a holy choice. Opening the door is holy choice, rather comes of holy choice; that holy choice is the soul of repentance; that without a holy choice first, there can be no regeneration effected. Thoughts and choices favorable to God, which hence are holy, must in every case antedate the regeneration set forth by Jesus. To awaken these

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course, can put forth a holy choice until his nature is regenerated."

Here is an astounding state of things. We ask: What takes place before God makes the gift of regeneration? He certainly will not give it to a still rebellious soul. And again, conversion being the act of man, we ask, What takes place before man can do the act of conversion? And again, this gift from God of regeneration, and this act of man, conversion, being inseperable sides of the one change of the new birth, which is regeneration, we ask, What takes place prior to this perfect simultaneous coalescing of a gift and an act into the one change of the new birth? Certainly something very like a holy choice must be made by the man before he is in condition for God to give regeneration, or before he can receive so divine a gift. And before he can do so great an act as conversion — the turning from sin to God — he certainly must make the double choice of breaking away from sin and embracing the good.

Then Mr. Cook makes the new birth to consist in a change made up of inseparable sides — one side, God's gift of regeneration; the other, man's act of conversion. But the terms, "new birth" and "regeneration," are synonymous — mean, and are, the same thing. Yet according to Mr. Cook they are different. By his terms, regeneration is the new birth minus conversion, and likewise conversion is the new birth minus regeneration.

Then, again, God not only gives one half of what Mr. Cook calls the new birth, viz., regeneration, but He is the first cause of conversion, the other half. He says: "It is not safe to assert that man is the sole cause of conversion, defined even in the narrow way as distinct from regeneration. He (man) is a secondary cause of it, an instrumental cause of it, but the first cause even of conversion is God," (and it is as the conclusion of this sentence where he says), "and no one, of course, can put forth a holy choice until his nature is regenerated."

Thus we have the new birth more than one half now due

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to God, viz., the gift of regeneration plus God as first cause of conversion. Man, then, being only "a secondary cause, an instrumental cause" of conversion, is dependent on the gift of regeneration plus the efficiency of the first cause of conversion before he, as an "instrument" in the hands of the first cause, can do the act of conversion and secure the new birth. This state of things forces the conclusion, that really on God rests the responsibility of every soul lost. For, if man cannot do the act of conversion only as "an instrumental cause," under the great first cause — God, then the first cause must be inefficient, if He does not secure conversion. But it may be said, "God may act as first cause, and yet the man not repent, not do the act of conversion." Very well, then, in that case, man after all does wholly decide the matter, and, in case he is lost, God as first cause of conversion counted for nothing, and, in like manner, if the man does the act of conversion, God as first cause counts for nothing. That is, Mr. Cook has made no progress in trying to account for conversion by making man only "an instrumental cause." His failure only makes more clear the native ability of man to turn from sin, and that in the sacredness of this ability is saved alone the moral freedom of man that makes for him either sin or holiness possible.

Again Mr. Cook says: "Something must be done by man. That something is yielding to all the light he possesses." Thus, then, though God is present as first cause, man is still at liberty to yield or not to yield to all the light he possesses.

This does not improve the situation for Mr. Cook. It is still clear, that, if now man yields to the light, it is because he

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and deeds of good in all ages of known history, even when at the same time as to other thoughts and deeds, a sinner.

There is no alternative for Mr. Cook but to either admit the scientific, ethical, daily fact, that man by nature can make a holy choice, or go the whole way with Dr. J. McLeod Campbell's theory of the atonement, that man cannot make an adequate repentance, and that God in the atonement does the repenting.

The one supreme view Lotze holds of the universe of things is that of a never relaxing, sustained relation to the One Supreme Reality — the Good. Under this all comprehending and perpetual Presence and Influence, ever active in all things that are and shall be, and which has constituted all things so that the relationship and action and re-action are ever persistent in the very nature of things, — in this sort of a universe, there can be no permanent stability of either the homogeneous or of the heterogeneous, but a constant interference which yields a multiplicity of results, and makes a changeless steadfastness of being other than the Infinite absolutely impossible of conception.

Lotze's position in his Metaphysic, and Ethics, and Philosophy of Religion, logically compells the belief of the ultimate elimination of sinfulness through this imminent activity of Sole Supreme Reality — the Highest Good. Lotze says:

"We conceive of the beautiful and the happy or blessedness, as united with this Good into one complex of all that has *Value*. And now," he adds, "We affirm: Genuine Reality in the world (to wit, in the sense that all else is, in relation to It, subordinate, deduced, mere semblance or means to an end) consists alone in this Highest Good personal, which is at the same time the highest good Thing. But since all the Value of what is valuable has existed only in the spirit that enjoys it, therefore all apparent actuality is only a system of contrivances, by means of which this determinate world of phenomena, as well as these habitudes for considering the world of phenomena, are called forth, in order that the aforesaid Highest Good may become for the spirit an object of enjoyment in all the multiplicity of forms possible to it." (Outlines of Metaphysics, pp. 151–2.)

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This reminds us of the old catechism: "The chief end of man is to glorify God and enjoy him forever." Lotze's language indicates the way this chief end is to be brought about, that the laws of the universe, of nature and mind alike, are divine contrivances, means to an end, that God may become to the soul an object of enjoyment in all variety of forms possible.

Concerning eschatology Lotze says:

"The earthly future of the human race as well as the nature of our immortality and of the retribution which the final judgment will bring, are entirely beyond the reach of any concrete portrayal. And in this connection the Humanism of modern times has, in fact, become entirely disused to such concrete representations, and has become satisfied, as it must be, with maintaining the general faith in continued existence and in a constant process of perfection, as well as in a retribution; and in just this way it has shown that for a truly religious life there is really no necessity whatever for that vast sum of knowledge which dogmatics, with much liability to misunderstanding, assumes as necessary to such a life." (Philos. of Religion, p. 152.)

It will be noted that Lotze here speaks of "the retribution which the final judgment will bring," as being in common with "the earthly future of the race" and of "the nature of our immortality" beyond the reach of any concrete portrayal. That he does not intend to sanction the idea of the permanence of retribution is evident in the emphasis he gives to the idea of a "general faith in continued existence and in a constant process of perfection," and then adds, "as well as in a retribution;" meaning not a constant process of retribution, as in the case of perfection, but a general faith "in a retribution." Had he been wedded to the old theology, he would have taken as much pains to have said "a constant process of retribution" as he did in saying "a constant process of perfection." In this connection we should note that Lotze with special ardor rejects the idea that sin had anything to do with introducing physical evil into nature. He says:

"The assumption that nature was originally without evil,

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and that sin first brought it into the world, not only lacks all empirical foundation, but is even in itself considered untenable. We cannot, just because individual spirits, or even very many of them, erred, regard 'sin' as a unit-principle or a power which would have a legitimate influence upon the course of nature in general." (Outlines Philos. Relig., p. 126.)

And he further adds that the case is not helped by the idea of a "voluntary fall of the whole creation" which now extends "the curse of its imperfection to all creatures that still spring from it." He says this view of a fall means nothing whatever, and that the idea of a fall "is intelligible only as regards each particular, individual, free and conscious being." But, he adds, if we refer the evils of creation to a single, free, conscious being (meaning Adam),

"Then it is a perfect monstrosity, at variance with the simplest sense of justice, to assume that the consequences of this act pass over, as an inheritance which it is impossible to shake off, to all later generations, although they are, according to their very conception, destined to like 'freedom.'" (Ibid, p. 126.)

Lotze holds that the three characteristics of every religious apprehension, are (1) that ethical laws are the will of God; (2) finite spirits are children of God, not products of nature; (3) that actuality is not a mere course of the world, but a kingdom of God. Ethical laws are the will of God. In elucidating this proposition he comes to this decision: "God is nothing else than that Will, whose content and modes of procedure are comprehended in our reflection as the 'intrinsically Good.'" (Ibid, p. 139.) That is to say: ethical laws are the intrinsically Good — that they are God's will in action. Now as the intrinsically Good expresses the true inwardness of ethics, we submit that no science of ethics can be sound which expounds the working of ethical laws, as Mr. Cook does, as productive of permanent evil. Ethical laws as the intrinsically Good, as the active Will of God, cannot scientifically or rationally be contemplated as working to any other end than the elimination of evil, the rectification of wrong,

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the attainment of their own ends which are only the Good, which, therefore, means the destruction of sin by the conformity of the sinner to the will of God or to ethical law, the same thing.[1]

As to particular dogmas, Lotze shows it is inevitable that dogmas and symbols will arise, but that while "the truth of religion is absolutely valid for all alike, the speculative expressions, on the contrary, which have been discovered for it, are altogether inadequate." (Ibid. p. 146).

He shows the inadequacy of the term "Trinity," and says it and like speculations "would be, as regards the religious life, matters of complete indifference, but for the fact that they have been brought into connection with the position toward God which the human race has come to occupy by means of the establishment or revelation of religion." (Ibid p. 149). And as to the Trinity as a dogma, he concludes, that "he who assents to it in fact expresses merely his conviction of the unique value which Christ has for him, and which Christ's relation to God has for humanity, without however being able precisely to define either of them." (Ibid. p. 150).

When, therefore, any attempt is made to set forth Christ's act or work as a "satisfaction" to God's honor, Lotze responds with the following answer:

"It is impossible to speak of God's honor as receiving *satisfaction* through the sacrificial death of a single person, for the injury done it by the sin of man. For such a view, aside from its somewhat crude conception of God, is based upon the altogether impossible conception of a solidaric unity of the human race and of the possibility of a transfer of its guilt and obligation to a single representative."

[1] We find a significant passage in this connection in President Porter's paper, where he is giving expression to grounds of hope, that evolution is soon to become, by

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Rejecting thus all satisfaction, substitutional theories, he adds:

"The more humane ideas of a Reconciliation or a Redemption — at least the latter of them — leave it undetermined from whom it is, precisely, that humanity beholds itself delivered by this ransom. It could not well be God, but must rather be the order of natural law, which has connected sin with our finiteness, and condemnation with our sin. Now we know that we are redeemed neither from physical evils nor from the possibility of sin. The only thing left therefore *as the practically effective result of redemption is the content of a faith revealed and proffered to us, which redeems us from the distress and wretchedness of Creation, in so far as it teaches us to regard all evil as only a divine trial; teaches us, however, to regard the whole of the earthly life, not to be sure as insignificant, nor yet as an irrevocable finality, but as a state of preparation, for the errors of which there is in the divine grace a redemption which we are not in the least able speculatively to define.*" (Ibid pp. 151–2).

Here thus we have two of the greatest intuitional philosophers of the century, Martineau and Lotze, whom as against the materialism of the age are safe, according to Mr. Cook, and who certainly have as keen an eye to the right use of axiomatic truth and the science of nature and of ethics as Mr. Cook, who however concur in the decided opinion that the earthly life of man is not "an irrevocable finality."

But some one may say, "The sinner's mind and life are a very complex state of war within and without, the incident forces retributively assailing the soul from every point." This is partly true. The sinner is like the troubled sea. If he has calm, it cannot last. He is athwart the course of things under God, and cannot be let alone. He can never have time enough to establish permanence of evil in the universe before some (to use an admirable expression we once heard Mr. Cook employ) before some "Divine conspiracy of events" will break in upon his state of mind and make new combinations of thought and feeling. This is the history in brief of every sinner ever saved. But the idea that the sinner's state of mind and life is very complex is not true. Sin

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is a narrowing influence. Its presence is proof of the subordination of the wide variety of mental and moral activities to the inferior, belittling and uncomplex disposition to wrong. Sin fetters the soul's freedom, dims the consciousness of the soul's manysidedness, and boycotts the superior activities by cutting off both the sources of their inspiration and patronage. But sin does not, cannot obliterate freedom, or cut sheer off the manysidedness of the spirit's possibilities.. In this certain fact, with the universal law of the Divine aggressiveness through its own established methods of multiplying relations of the good to the universe of things, we are firmly grounded in the rational and Biblical faith of ultimate universal righteousness.

The sinners, who are imagined as attaining permanence of evil life, are creatures born of an unscientific philosophy of humanity, not men of flesh and blood. No man who has had experience of a direct and confidential relation with the worst classes of society, would for a moment assert that he had ever found a human being actually in a state of sanity and moral accountability, who would answer to Mr. Cook's ideal sinner.

The writer spent seven years in a position of exceptional opportunity and necessity for becoming acquainted with, and for special study of, the worst elements of our cities. He made an extended visitation to penal and reformatory institutions, and a comprehensive study of the literature of reforms and charities and crime, and he left his position with stronger convictions and more definite and certain knowledge, that a Just God and Good, in a universe of conservative law and development, had not made any soul of all these hunted classes so that it could pass beyond the reach of the

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We insist that there is no valid scientific interpretation of Scripture, or of law, natural or ethical, to justify Mr. Cook's conclusions, or that can check the ethical revolt of the mind against his conclusions — a revolt his own mind betrays in fact when he says: "Why God creates a soul, foreknowing it will be lost, is a mystery." Here his own heart falters, and he does not as a Christian claim herein to "exchange eyes with God," since here God's eyes are veiled, and his own cast down in a vacant, painful stare.

Mr. Cook often speaks of this life being "a brief gleam between two eternitics — a past and a future eternity." Yet he considers this gleam long enough, and fraught with consequences enough in a soul, to yield a result of evil equal to the interminable reach of the future eternity. As the "brief gleam" of human life, like a faint but swiftly moving meteor, plunges into the sea of the darkness of death, we are asked to believe that, at the moment of the plunge, a vast number of God's own children become permanently hardened against all the impinging forces of the Infinite Goodness — that a brief gleam of time has been enough to enable a soul to pull down the curtains for all eternity against the steadfast shining of the face of God, the Father.

We do not, we cannot, exaggerate this amazing and unscientific attitude of the theological mind in the past, much more in the present. Mr. Cook is right in contrasting life now with eternity past and future as a brief gleam. In the presence of science to-day, we learn that the entire known history of humanity has not covered time enough to make a comma in the history of organic life on the globe. Much more then is the life of one man minimized in space of time when set over against eternity and the Infinite. And in this formal contrast it is not possible to over-belittle man and his present life with even all the profound significance of his moral freedom.

"Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance."

But we also read:

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"Thou hast made him but a little lower than the angels — (or God) (or a god)". Universalism with an emphasis and distinctness excelled by no other theology and philosophy of man, sets forth this moral ability, and defends it against all ideas which would make God over-ride it. The protest of Universalism, in common with the augmenting revolt of the moral sense and reason of the age, is against the *belittling* by the old or the new theology of eternity and the Eternal as moral and time factors in the problem of destiny, and against the corresponding *omnipotizing* by either old or new theology of the sinner — making him equal to the permanent resistance of the combined beneficent influences of the universe of God. The man to-day who accepts law as one in time and eternity, and who can eloquently set forth the working of that law in earth in improving individuals, society, nations,— a law, the very nature of which is its aggressiveness and persistence in turning all powers to its service of beneficence,— the man who thus accepts law as a unit in earth and in the unseen Holy of Holies, and then heralds as an eternal reality the existence of a wall of permanent sin around a vast section of the moral universe, within which all laws of God have ceased forever to be operative for any good — such a man ought not to be advertising himself as strictly keeping company with the sciences of ethics and of nature, or as marching in the van of the army of progress.

Richmond Fisk, D.D.

Article X.

Farrar's History of Interpretation.[1]

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ment in the same. To know where and how men have erred in seeing facts or failed in reasoning about them is the best safeguard against similar failures and errors. If the whole truth about any group of facts or phenomena could be apprehended at the first glance, there would be no history of any science. But just because this is impossible and every science is, in the nature of things, progressive, the history of human inquiry is, if not a history of errors, then, at least, a history of inadequate and faulty apprehensions of the truth.

The claim for Interpretation that it is a science may, in all sincerity, be fairly made. That every one who speaks or writes does so with the intention of conveying intelligible ideas; that there are certain general principles of intelligence by which one mind may understand another speaking or writing; that there is one right way of explaining obscurities and difficulties in language, and that this right method is capable of being set forth in rules or laws — these are facts which have no less secure a foundation than the integrity of the human mind. Interpretation as such, or General Interpretation can hardly be said to have a history. Its principles lie in the structure of language and in the nature of mind, and are apprehended at a glance. Disputes about the meaning of passages in Homer or Plato do not generally arise out of differences of opinion as to methods or principles of interpretation, but out of conflicting judgments on matters of grammar and philology. But Biblical Interpretation, which is a branch of General Interpretation, has a history, and a very long one, partly, it is true, because by the increase of knowledge new light has been thrown upon the Bible and new interpretations hence made necessary, but chiefly because, through the whole course of its historical development, it has not been a science at all in the proper acceptation of the word, that is, has not been controlled by a scientific interest and pursued in a scientific spirit. When Biblical Interpretation shall have become truly a science, it will furnish but scanty materials for further history.

The first question, then, which the historian of Biblical

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interpretation will naturally put to himself is, why there is so long a history to be written. And the answer is not hidden nor afar off. It is because the interpretation of Scripture has been, for the most part, a perversion of its meaning; because here is to be written one of the longest and saddest chapters in the history of human errors, if one will relate how much men have groped and stumbled in the search after the sense of what they have supposed to be a divine Word; because preconceived opinions as to what the Bible ought to teach, false theories of its unity and infallibility, fears lest this revered oracle should be found to contradict a creed, in fine, an unrelenting zeal and a blind passion of dogmatism have ruled the reason and benumbed the conscience of interpreters from age to age.

If an apologetic interest is entitled to wield any influence in the writing of a history of Biblical Interpretation, as is by confession the case in Dr. Farrar's work, it must accomplish its aim of establishing the Bible in the faith of men not alone by pointing out the errors committed in exegesis, but by exposing the misapprehensions of the character and intention of the writings to be interpreted, which have contributed most to bring it into disrepute. Mr. Drummond has said that "there are things in the Old Testament cast in the teeth of the apologist by sceptics to which he has simply no answer. These are the things, the miserable things, the masses have laid hold of. They are the stock-in-trade of the free-thought platform and the secularist pamphleteer. A new exegesis, a reconsideration of the historic setting, and a clearer view of the moral purposes of God, would change them from barriers into bulwarks of the faith"! Dr. Farrar is of the opinion that "we cannot meet these objections by treating the Bible as a mere word-book, as a compendium of homogeneous doctrines, as 'an even plane of proof-texts without proportion, or emphasis, or light or shade.'" But he thinks that "they vanish before the radical change of attitude which has taught us to regard the Bible as the record of a progressive revelation divinely adapted to the hard heart, the dull understand-

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ing and the slow development of mankind." One hardly knows which the more to wonder at, Mr. Drummond's optimism which leads him to expect to see, by the means which he mentions, the real "difficulties" of the Old Testament converted into "bulwarks of the faith," or Dr. Farrar's compromising and "mediating" theory of a "progressive revelation," before which these difficulties may be expected to "vanish." If the Bible really contains teachings which offend the moral sense, and representations of the character of God which are unworthy of Him and false to His nature, then the difficulties which they present are not removed by charging them up to a "progressive" revelation, because they inhere in the idea that they belong to a revelation at all. That the Infinite should, by a "progressive" scheme of teaching, misrepresent duty and himself to the "hard heart" of man is an unresolvable difficulty. But that the undeveloped moral and religious consciousness, the "hard heart," of a rude age should *produce* such misrepresentations presents no difficulty whatever. That Hebrew literature should furnish an exception to all the literatures of the world in not containing such conditions would be a bold assumption. And on the other hand to maintain that along with the most glaring imperfections and errors it might not contain truths of the greatest value and of eternal validity, not half-truths to be apologized for, but truths complete and unexceptionable wherever they appear, would be to go contrary to the facts which the history of literature everywhere presents. It is open to grave doubt, then, that Dr. Farrar's apologetic expedient of a progressive revelation at all removes the difficulties which scepticism finds in the Old Testament.

Let it not be supposed, however, that Dr. Farrar in this noble work has assumed a timid and halting attitude, or servilely submitted himself to the authority of creeds and traditions. He has spoken manly words for which every lover of truth and freedom will thank him. He has unsparingly exposed the false and pernicious systems of interpretation by which the Bible and the truth have been perverted from age

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to age. He declares it to be our duty "with fearless freedom to follow in all things the guidance of Reason and Conscience." "The authority of Scripture," he says, "can only be vindicated by the apprehension of its divinest elements. We cannot understand its final teaching except by recognizing the co-ordinate authority of Faith, and by believing that to us, as to the holy men of old, the Spirit still utters the living oracles of God. Many lessons have been derived from Scripture which are alien from the final teaching of the New Dispensation, but

> 'One accent of the Holy Ghost
> The heedless world has never lost.'"

It is also gratifying that Dr. Farrar has thrown his influence in favor of the only sound principles of interpretation. "We may therefore assume," he says, "that all exegesis must be unsound which is not based on the literal, grammatical, historical, contextual sense of the sacred writers. It is an exegetic fraud to invest with their authority the conclusions at which we only arrive by distorting the plain significance of their words. It is the duty of an exegete to explain, and not to explain away." As to the principle of hermeneutics that the Bible is to be interpreted as literature, that is, as any other book, our author unhesitatingly accepts it as a formula from which "there is no need to shrink." He dismisses the whole matter of "apology" in unmistakable terms: "No deadlier disservice can be inflicted on them [the Scriptures] than the casuistical defence of conventional apology. On the altar of truth I will offer no such strange fire, I will burn no such unhallowed incense. The Bible would have no claim to sacredness if it needed any apology beyond the simplest statement of plain facts. Even when the Ark seems to totter, it is more really profaned by the Uzzah-hands of officious reverence than by the rudeness of the Philistines themselves."

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in the Christian Church from Pantaenus, A.D. 200, down to Pierius; the *Patristic*, from Clement of Rome, A.D. 95, through the Dark Ages to about 1117; the *Scholastic*, from Abelard, 1128, to the Reformation; that of *Reformation;* that of the Post-Reformation, to the middle of the eighteenth century; and, finally, that of the Modern Epoch.

The real beginning of that history of errors which is called the History of Biblical Interpretation, is with the Jews themselves, in their explanation of their sacred writings. In the very household of the Scriptures began their overthrow in the adoption of exegetical points of views and perversions which, under various modifications, have been perpetuated, with their baneful influence, to the present day. The Rabbinic "exegesis," if one may be permitted so to call it, which has left the Talmud as its amazing monument of folly, was rather an explaining away than an explanation of the Law. Free rein is given to caprice and arbitrariness, and unbridled imagination gallops jauntily and at pleasure over the field of interpretation. It is an exegesis which furnishes a fine illustration of Goethe's saying, that "the real is narrow, the possible is immense." The Talmudists held their work of fanciful distortion of Scripture in so high an estimation as to declare that without their interpretation the Law was a mass of unintelligible signs. They first made the Oral Law as sacred as the written; then the "Words of the Wise," and "of the Scribes;" and then made these last the most sacred of all. "Having thrust a book between men and God, and a tradition between men and the book, they thrust themselves between men and the tradition, and so — once more like the mediæval priesthood — built upon ignorance and superstition a terrific usurpation." Rabbi Juda expresses the essential spirit of this exegetical method when he says: "He who renders a verse of Scripture as it appears (i.e., literally), says what is not true." [2]

[2] Innumerable examples of the frivolous results to which this exegetical method led, might be unprofitably given. Thus it was inferred that Eliezer was equal to the other 318 servants of Abraham, because the letters of his name give the value 318; tha there are never less than 36 righteous in the world, because in Isaiah xxx. 18, "Blessed are all those that wait upon Him," the numerical value of the word "upon Him," is 36; and so on *ad nauseam.*

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The result of all this immense mass of exegetic lore, this ponderous cyclopedia of Judaizing ingenuity, this Halakha Haggada and Qabbala, with its Gematria, Notarikon, Temoorah Athbash, Albam, Albach, *et cetera*, is, to employ Dr. Farrar's expression, at least "very saddening." With its monstrous assumption of inspiration, its slavish worship of the letter, its arbitrary and fantastic method, its disregard of all that was grammatical and historical, its endless caprice and whimsical dance of fancy, its ingenious torturing of the very letter which it reverenced with a boundless supersition, Rabbinism could not fail to end in the overthrow of all that it most unwisely bowed down before, and the dishonor of all that it ignorantly adored. Dr. Farrar dees not express himself too strongly when he says of this exegetical period and system, that, "Exegesis became a mere art of leading astray. It ended in Pharisaism with all its fatal evils, substituting an empty externalism for the religion of the heart, making more of fringes and phylacteries than of justice, mercy and truth. The profession of bibliolatry slowly but surely undermined the Bible which it nominally worshipped."

The course of Jewish life and development belonging to what is known as the "Dispersion," gave rise to another system of interpretation, which, though it originated among the people which gave birth to Rabbinism, has exerted a wider and more hurtful influence than the latter, in having become to a greater degree the inheritance of the Christian Church. The dispersion of the Jews not only brought this people and their ideas into close relations with other civilizations, and thus became an event of the greatest historical and religious impor-

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flict of ideas, and this famous city has given its name to a method in philosophy and a system of interpretation. The Septuagint version of the Old Testament, whether it originated in the daily needs of the synagogues of the Alexandrian Jews, or in the literary vanity of the Ptolemies, was the means of keeping millions of Jews, who in the dispersion had lost the knowledge of Hebrew, faithful to their ancient religion. This "first apostle to the Gentiles," became, with all its good offices to many, an apostle of confusion to the cause of Biblical interpretation. The fiction of its inspiration, eagerly seized upon by the credulity of the age, disarmed criticism, caused its amazing errors to pass current as the Divine Word, gave another sanction to the "disastrous superstition" of an infallible revelation, and added a new support to the pernicious system of allegorizing interpretation.

The allegorical method of Biblical interpretation, whose Alexandrian name does not belie its origin, which culminated in Philo and transmitted its fatal influence to the early and even recent Christian ages, sprang from the evil root which has been prolific of most of the false exegesis since the days of the bloom of the Gnosis — the doctrine of the infallibility and transcendent importance of the Scriptures as embodying the Word of God in its totality, as not alone being true throughout in every detail, but comprehending all truth and in conflict with none. The Alexandrian exegetes were not slow to join to this conception of the Bible the corollaries that the Greeks borrowed their philosophy from the Old Testament and that all of that philosophy and, in particular, that of Aristotle may be found in Moses and the Prophets by "the right method of inquiry," that is, if in no other way, then by interpreting it into them.

Another motive to the peculiar Alexandrian exegesis was supplied by the difficulties of the Old Testament, which were only clearly presented to the consciousness of the Jews when they were brought into relations of intellectual intercourse with the representatives of foreign culture. The anthropomorphism, the defective morality, the degrading representa-

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tions of God and the sins and follies of the national saints which a literal interpretation of their sacred writings could not but bring to view, became grounds of offence and subjects of ridicule to the critical and rationalizing Greeks and other foreigners with whom the Jews came in contact in Alexandria.

These motives, together with the fact that allegorizing did not originate with the Alexandrians, but had already been applied to the Homeric poems,[3] furnish the sufficient explanation of the origin of that exegesis which exercised such a powerful fascination upon the minds of ante-Christian philosophers, and has extended its fatal spell down through the Christian centuries. The principle of this method is that if the Bible does not say what the interpreter says, it must be made to give another than its natural, literal sense, or must be allegorized (*ἀλλὰ ἀγορευειν*, to say other things) until it yields the meaning which suits his dogma or his prepossession. "The worst extravagances of mystical interpretation among the fathers," says Dr. Jowett, "combined with the most tedious platitudes of a modern sermon, convey a very faint idea of the manner in which Philo improves Scripture."

Dr. Farrar's words of apology and warning may fittingly conclude what our space admits under this head: "Allegory in Philo's days was not an intentional falsification, nor a hypocritical subterfuge. It was a phase of thought which seemed to be inevitable in the education of the world. It is more astonishing and would be more culpable, if we could ever call men culpable for not rising superior to the religious opinions of their age, that Philo's methods, teeming as they do with impossibilities, and based as they are on the shifting sand, should yet have been adopted and practised by Christian commentators for thousands of years after the high-minded Alexandrians had passed away."

Milton's rather severe judgment of the Fathers may properly introduce a notice of the Patristic Interpretation: "Whatsoever time or the heedless hand of blind chance hath drawn

[3] "Metrodorus of Lampsacus in his treatise concerning Homer, has argued very foolishly, turning everything into allegory." — Tatian, *Or, ad Græcus*, 21. This is to be charged to *Homerolatry*, as Biblical allegorizing to Bibliolatry.

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from of old to this present in her huge Dragnet, whether Fish or Sea-weed, Shells or Shrubbs, unpicked, unchosen, those are the Fathers." After we have made all due allowance for them as the children of their age, and have considered the necessary limitations of circumstances, education and traditional modes of thought, it remains to be said that in general the history of their Biblical interpretation is a history of failures. Until about the third century the Old Testament was the only Holy Scripture recognized by the Christian fathers, and this they regarded with the superstitious reverence and treated with the hermeneutical method of the Jewish schools. And when the canon of the New Testament was settled, and these writings were placed on an equality with those of the Old Testament, they were regarded and treated in a similar manner. Add to this an exclusive use, at least by the earlier fathers, of the Septuagint with its wilderness of errors and false renderings, and one is in a position to anticipate the sort of interpretation which would result. Clement of Rome, Barnabas, Hermas, Justin Martyr, Irenæus, Tertullian, Cyprian are nothing if not allegorists. Christology now adds a new interest and another motive for allegorizing and for distorting the Law and the Prophets. Middleton has remarked, with as much truth as wit, that Justin applied all the sticks and pieces of wood in the Old Testament to the cross. The great representatives of the Christian school of Alexandria, Clemens and Origen, have commanded the veneration of the Church for their learning, their sympathy with philosophy, their breadth and liberality; but they were driven to allegorizing by the exigencies of their theory of the infallibility and homogeneity of the Bible, and almost their whole exegesis is perverted by this indomitable error. Hence the endless play of fancy and caprice, hence the theory of "three senses," one of which, if not another, could be made to yield the meaning necessary to remove a "difficulty" or a contradiction, and bring the Bible into harmony with philosophy and reason.

The School of Antioch casts a ray of light upon this chaos without form and void of the Patristic exegesis. If the mys-

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tic interpretation and Orthodoxy must stand or fall together, as Cardinal Newman has remarked, the heterodoxy of the school of Antioch has found its explanation. Theodore of Mopsuestia justly deserves the honor of being the representative of this school. A man of "bold independence and masculine sagacity," "a voice and not an echo; a voice amid thousands of echoes which repeated only the emptiest sounds," he has happily been heard through the ages, and at length recognized and honored according to his merits. In establishing and carrying out the Grammatical and Historical method of interpretation he anticipated by many centuries the only correct hermeneutical doctrine. He firmly opposed the "subtle fascination" of allegorizing; but though he stood in his own time like "a rock in the morass of ancient exegesis," the tendencies of his age were too strong to admit and yield to his influence, and the turbid tide of dogmatizing, allegorizing and mysticizing, rolled on over him and his brilliant school.

Jerome with all his splendid contributions to the literature of the Church, must be accounted a poor exegete. While complaining against Origen and his allegorizing, and professing a desire to let Scripture speak for itself, he still censures the *turpitudo litterae*, calls the literal interpretation "Jewish," with a tendency to heresy, adopts the threefold sense, gives a mystical meaning to the Levitical law, and allegorizes without stint, not sparing even the plain narratives of the Gospels.

Augustine, "the oracle of thirteen centuries," a man of most brilliant powers, who has wielded a greater influence than any other man of his age upon the development of Christian doctrine, has also contributed more than any other of the fathers to corrupt and degrade Biblical Interpretation. He adopted the old Philonian and Rabbinic point of view that everything in the Bible which on a fair interpretation appears to be immoral or contrary to orthodox dogma, must be regarded as mystical, or as having a "deeper" sense. His dogmatism rendered the most of his interpretation untrustworthy. One of his rules was that the Bible must be interpreted with

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reference to Church Orthodoxy,[4] and that all passages of Scripture must be in accord with each other. His method was, therefore, the panharmonic, which must, of course, be allegorical, and he contributed greatly to establish and stereotype the pernicious hermeneutical principle of the "Analogy of Faith." "After all his judicious theories, he makes his exegesis the facile slave of his personal theology." On the whole, the exegetical period known as the Patristic ended in the complete victory of the allegorists. The School of Antioch, which could alone have redeemed it from hermeneutical worthlessness, went down under anathemas on account of unorthodox teachings, and in the discredit of its theology, its exegetical method, of which the age was not worthy, fell into disuse and oblivion.

The mediæval ages, the ages of darkness, offer an unfruitful field to the student of Interpretation — unfruitful except in admonitions and glaring lessons of warning. While the intellect of the Church was in servitude to the triple power of Scripture, Pope and Tradition; while there was no diffusion of knowledge, all education being ecclesiastical, and sacerdotal authority supreme; while most interpreters possessed little knowledge of Greek and less of Hebrew; while the supreme interest was the maintenance of an overweening Temporal Power at whatever cost to Truth and whatever perversion of Scripture, it is no wonder that interpretation evaporated in idle repetitions of the fathers and unfruitful Glosses, and that in the end the Book was completely subjected to the vain caprice or the arrogant dogmatism of the expositor. Among the voluminous writings of the men who have been accounted great in these ages, — Bede, Erigena, St. Bernard, Abelard, Aquinas, Peter Lombard, Occam, — it is almost a fruitless task to look for any contribution of value to the science of Interpretation.

The period of the Reformation signalizes the advent of a new epoch of Biblical study and interpretation no less than of intellectual life and culture. The "Reformers before the

[4] "*Scriptura non asserit nisi fidem catholicam.*"

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Reformation" announce the dawn of a brighter day. Already the revival of letters had impressed Valla with the idea that Scripture must be interpreted by the laws of grammar, and he had expressed his amazement that men ignorant of Greek should venture to interpret St. Paul. Reuchlin had learned Hebrew, and applied his knowledge of this tongue to the interpretation of the Old Testament. Erasmus, in whom "Greece rose from the dead with the New Testament in her hand," had marked an epoch by the publication of his *editio princeps* of the New Testament. But it was reserved to the sturdy common sense and independent spirit of Luther to liberate exegesis from its bondage of more than two thousand years, and to be at least the herald of the new era. Beginning with the assertion of the supreme authority and sufficiency of Scripture, he denied the "dreary fiction" of the fourfold sense. "The literal sense of Scripture alone," he said, "is the whole essence of faith and Christian theology." Allegory was to him the sum of exegetical abominations. "Origen's allegories are not worth so much dirt," he declared, with more force than elegance. "To allegorize is to juggle with Scripture." "Allegories are awkward, absurd, invented, obsolete, loose rags." His free and fearless treatment of Scripture, and his almost scornful and peremptory rejection of some of the canonical books have surprised and confounded his commentators. But this attitude is explained by his very liberal opinions on inspiration, revelation, and the canon. To him inspiration was not verbal; the Word of God was not identical and coextensive with the Scriptures; was not in the Scriptures alone. Inspiration was no "exhausted spasm of the past." His prin-

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But the mantle of Luther did not fall upon any of his immediate successors. The age which followed the Reformation furnished only the most unfavorable conditions for exegetical progress. Protestantism had passed under the bondage of creeds, after having thrown off the bondage of the Pope and of Tradition. When every city aspired to have a creed of its own; when the chief ambition of theologians was to construct iron-clad systems of theology and write huge volumes in their defence; when contention over trifles filled the air with clamor and every man was a shouting Lutheran or a Reformed, a Flaccinist or a Philippist, an Antinomian or an Osiandrian, a Majorist or a Ubiquitarian, a Synergistic or an Adiaphoristic, and so on, the perversion of Scripture in a partizan interest was a foregone conclusion. The rise of party spirit marks the fall of exegesis. Probably no other result could have come from the exigencies of the situation. Papal infallibility having been set aside, Protestantism was in need of an oracle against Anabaptists, Socinians, Romanists. The appeal to the Bible lay nearest to hand and was under the circumstances inevitable. But to appeal to the Bible as an infallible, supernaturally inspired authority, is to lay the foundation for endless misinterpretation, especially when a controversial interest prevails. It is History which speaks through Dr. Farrar when he says that, "whoever was the first dogmatist to make the terms 'Bible' and 'Word of God' synonymous, rendered the cause of truth and religion an immense disservice." But the spiritual stagnation was not to become complete and hopeless. The Reformers of the degenerate successors of the Great Reformer hastened to come. Arminius with his splendid succession of theologians: the Pietists, represented by Spener; toleration and culture advocated by Calixtus; philosophy revived by the great masters, Descartes and Spinoza; and the mysticism of Boehme, each contributed its part to make the close of this period more fruitful than its beginning. Two great critics and commentators stand out conspicuous amidst the desolation of this period in the first half of the eighteenth century, Wetstein and Bengel, both of whom were suspected

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or accused of heresy, but who by their independence of mind, great learning and sound critical principles, reflect splendor upon the cheerless post-Reformation epoch of interpretation, and worthily introduce the Modern Age. They illustrate the fact that the Christian Church has often been most helped and advanced by those whom it has most anathematized.

If we let the Modern Period of Interpretation begin with the second half of the eighteenth century, the subtle and penetrating influence of Lessing becomes the first striking prophecy of the new era. Thoroughly in sympathy with Christianity, he could not tolerate the servitude of the letter, and probably no one gave a stronger impulse than this "versatile Proteus" of his age to that recognition of the fact that we have received the Divine Truth in earthern vessels, which is the indispensable condition of a sound interpretation. "The Bible evidently contains more than belongs to religion, and it is a mere supposition that in the additional matter it must be equally infallible." In these words of Lessing are contained the promise and potency of all that modern exegesis has contributed to a right understanding of the Bible. This is true, because they furnish a point of view at which there is no longer any motive for allegorizing and resorting to violent exegesis, in order to bring every part of the Bible into harmony with every other part, or with science, reason and philosophy.

Early in this period appeared some of the great philological and exegetical works which have made it illustrious, those of Ernesti, Michaelis and Eichhorn. That the verbal sense of Scripture must be determined in the same way in which we ascertain that of other books, was the hermeneutical principle from which Ernesti took his departure. It is Semler, however, who marks the epoch, and whose influence as an exegete has been most powerful and persistent. In clearness of insight, logical consistency, and fearless independence, he has had few equals in any age. Exegesis received at his hands a new impulse and direction. His attitude toward the canon was much like that of Luther. He anticipated the Tübingen

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school in pointing out the Judaizing and Pauline "tendencies" in the New Testament. After Semler exegesis became, and has continued to be, no longer merely grammatical, but historical also. In establishing this historical method, and insisting with Lessing on the distinction of the divine and human elements in the Bible, he cut off at the root all the typical, allegorical, dogmatic, confessional, naturalistic systems. These have no motive when once the point of view is reached which is indicated in the following words of Semler: "It is inconceivable how thoughtful Christians confound the sacred Scriptures of the Jews and the Word of God which is here and there contained and enveloped therein."

Mention should not be omitted, in even the briefest sketch of the history of interpretation, of the salutary and wide-reaching influence of Schleiermacher, "the Origen of Germany." He was not only the founder of the Psychological School of exegesis, but furnished a fine exemplification of that union of profound Christian faith and the philosophic spirit with the freest and boldest critical attitude toward the sacred books, of which Dr. Martineau and Archdeacon Farrar are among the best living illustrations.

We can only mention Gesenius, De Witte, Bleek, Ewald, Hausrath, Pfleiderer, Keim, Hase, Neander, Dorner. In that monumental work of Meyer, the Commentary on the New Testament, the exegesis of the modern epoch culminates and finds its most consummate expression.

Dr. Farrar's own justification of his point of view in relation to the divine and human elements in the Bible ought not to be omitted in a notice of his History. "And if any one ask, 'How are we to discriminate between that which in the Bible ought to be to us the immediate word of God, and that which, having been but relative and transient, is not His word to us?'—I answer that not only is there not the slightest practical difficulty in doing so, but that the question shows, surely, a strange and unworthy timidity. . . For all essential truths, have we nothing to guide us into certainty? Have we no reason 'lighted by God, and lighting to God, *res illu-*

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minata illuminans?' Have we within us no voice of Conscience, 'that aboriginal vicar of Christ, a Prophet in its informations, a Monarch in its peremptoriness, a Priest in its blessings and anathemas?' Have we no Spirit of God to guide us, or has He abdicated His office since the days of St. John, or at least since the days of St. Augustine?"

To those who shall have had the patience to read this fragmentary outline of the history of a most important part of the progress of the human mind, the lessons which that history teaches will not be obscure or far to seek. It would, surely, be to follow the dictate of a most unwarrantable pessimism to declare that the teachings of that history are disheartening. A history of errors, to a great extent, indeed, it must be admitted to be. The "divine event" towards which Exegesis has moved and is moving, may yet be far away, and not even to be reached by our methods. But that a decided, though tardy, progress has been made, the history will, surely, have taught him who shall not have read it in vain. The lines on which this progress has been made and must continue to be made are, too, unmistakable. Prepossessions, the hot zeal of controversy, dogmas of the infallibility, homogeneity and absolute harmony of the Scripture, have always made, and will certainly continue to make, wheresoever they prevail, of interpretation a hideous farce. To reject the conclusions of a valid historical criticism touching the composition and authorship of Biblical writings, to dissipate by a "figurative" interpretation the plain sense of passages which otherwise would prejudice a System of Theology, has always been, and will always be, to court exegetical disaster. But to the clear-seeing, unbiassed mind, to the discriminating and critical, yet devout and reverent seeker after truth, the Bible will continue to be, as through the ages it has been, the greatest, the purest, the most inspiring Word of God.

President O. Cone, D.D.

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ARTICLE XI.

Some Modern Phases of Social Economy.

THERE is a class of persons who have a recognized place among the leaders and teachers of social and political economy, who broadly hold and urge with emphasis doctrines somewhat as follows:

1. The state is under no obligation to educate the children of its citizens. The injury that comes from so doing is greater than the blessing conferred.

2. No man has a right to marry and become the head of a family until he has sufficient means, not only to support, but to educate his possible children.

3. Institutions of charity which have their ground in the Christian sentiment of tenderness and pity for the weaker members of society are harmful, since they tend to preserve and perpetuate the imperfect and abortive specimens of the human stock.

4. The common notion of the relation between parent and child is wholly erroneous. The parent, since he is the cause of the child's existence, owes everything to the child. The child owes nothing to the parent, not even affection.

These doctrines, when presented in their nakedness, cannot but be shocking to the average intelligence of the nineteenth century. But when clothed in the garb which their advocates know so well how to weave for them, they not only have about them a certain air of plausibility, but seem to carry with them for some minds, at least, the force of verity. Evidently they spring out of scientific theories which, have assumed a wide prominence in our time. But examination will show that they are grounded in a misconception and misapplication of those theories. The law of evolution, and to some extent beyond question the law of evolution by natural selection, holds in human society and human life. But to-day the most intelligent of those theorists who are inclined to put this law into the foreground of their philosophy,

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and make it the key with which to unlock the deepest mysteries of the universe, are careful to assert that this law does not work blindly and automatically among men as in the lower orders of being, but that like the other laws which pertain to man's existence, it is subject to intelligent and moral control. Every one must see that there are certain fundamental postulates by which all scientific study must be governed. For example, no law can be examined apart from the facts which underlie and attend its movements. Neither can any law so operate as to be at variance with the nature of things in that province of fact where its dominion is recognized. In other words, every principle which is presented for the guidance of either nature or life, must be applied with due regard to all the phenomena of the domain in which it bears sway.

In view of these things we are prepared to consider the reciprocal relations of parent and child, of the state and the subject, of institutions and humanity.

The saying that the parent owes everything to the child, has in it a measure of truth. The parent is bound to do for the welfare of his offspring all that lies in his power. He must exercise prudence in his behalf, and he must take up denials for his sake. All good men throughout the civilized world recognize the obligation, and neither rational religion nor sonnd philosophy teach anything to the contrary. The fact that marriages among enlightened nations vary with the price of corn, shows that even the most ignorant and least thoughtful members of society exhibit no tendency to assume the responsibilities of paternity without some regard to the principles of prudence. But this is not the whole truth. Indeed, this entire teaching in regard to parent and child, state and

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care, training, he has a right to something from the child; for instance, to obedience, honor, affection. The Mosaic law said: Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Filial obedience, filial trust, filial affection was the corner-stone, upon which the Hebrew state was to find its permanence. Nor does it require any very profound penetration to perceive that it is the strength of the family tie among the children of Israel which enabled them to survive the shock of national dissolution and kept them apart from all other races and stamped upon them from generation to generation and from age to age their original characteristics as a peculiar people.

But this is not a specific rule, devised for a particular race. It is a universal law grounded in the very nature of our humanity. All permanent society is built upon the sacredness of the family tie. Contrast the stability of western society with those frequent upheavals in oriental life which so often proceed through parricide. Moreover, let it be remembered that the family is the fundamental social unit. Here is the point at which the law of evolution begins to work. Before the family we have nothing but brutality. Ethical conceptions do not emerge until men have assumed social relations. But the first social bond is the bond of family. In the primeval family, moreover, the father is the head. We have an accurate and graphic picture of such a family in the history of the Patriarchs in the book of Genesis. Here everything, the wives, the children, the servants, and even the cattle seemed to stand in the same subordinate relation to the head. Jacob said: "With my staff I passed over this Jordan, and now I am become two bands." History has but one testimony to

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plained by the fact that there was a time when the very existence of the family was wrapped up in this relation. The father was the head. But his headship was representative. On him rested the responsibilities of the family; in him the family lived. He could only discharge his obligations and preserve the family existence through the faithful submission and loyal service of every member of the corporate unit.

But it is not only in this primitive social unit that we find the warrant of filial duty. Its ground may be there; but its growth has kept pace with all the manifold developments of humanity. The obligation, therefore, holds even more widely and sacredly than ever; and for the reason that the family is the point of departure in every progressive movement which man has made, whether of a social or an individual sort.

To be more specific we would affirm that the more complicated forms of the social organism have their root and germ in the family. Even the state itself is but an aggregation under varied and manifold conditions, to be sure, of families. The order observed in ancient Rome serves, perhaps, as well as anything to illustrate a broadly analogous process which has taken place among every people that has passed from barbarism to civilization. We have first the family, then the gens, after that the tribe. Finally the aggregation of tribes constitutes the commonwealth.[1] So that in certain important respects, the state has come into the place of the father. You may as well say, therefore, that the child owes nothing to the state within whose jurisdiction he is born, as that he owes nothing to his parents, and *vice versa*.

In like manner, all the movements towards individual independence and freedom, proceed from the same source. Every

[1] I would not be understood as taking issue with Dr. Multord in his assertion that "the nation is not the continuance of the family, nor is it the result simply of its extension, nor is it in its form necessarily correspondent to it." In many of its aspects,

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such movement instead of being a retrograde tendency towards a more primitive and archaic condition of brute lawlessness, is a movement that takes place under the law of organic life by the relaxing of some ancient custom that has lost its meaning and force under the changed conditions of human intercourse, or through the modified application of an old rule to circumstances widely different from those originally contemplated by it, or, finally, by the intervention of new principles imperatively demanded by phases of life which a wide and complicated series of human experiences has produced. For instance, owing to the custom of reckoning descent by agnation, and of making the oldest male ascendant the head of the family, the wife became by the act of marriage, in theory of law, the daughter of her husband. This doctrine lies at the foundation, not only of the common law of England as it pertains to the position of married women, but of the civil law of every European state. For a period, we cannot tell how long, that undoubtedly was woman's protection. But there came a time when, under some circumstances, that view of her relation was oppressive. In the event of the death of her husband, cut off from the power of return to her father's house, she was liable to be left to the mercy of those who not only had no interest in her, but whose every interest was antagonistic to hers. The ecclesiastics of the Middle Ages seeing this, resolved to protect her in the very article of marriage. The important clause in the marriage-service of the Church of England, "With this ring I thee wed, and with all my worldly goods I thee endow," was the solemn formula by which the husband, in God's house, before God's altar, with the priest of God for a witness, and by means of a ring as a pledge recognized his wife's right to dower in his goods. Other forms of individual liberty, such as the gradual emancipation of sons from Patria Potestas, by processes not less striking, might be cited.

The point of this teaching is that the recognition of all the obligations involved in the family bond, and by every member

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of the family, children not less than parents, is the first principle of social ethics.

The obligation of the state towards the children of its citizens, rests upon grounds equally solid. By the same title that the father may claim the reverence, affection, and in some measure the obedience of his offspring, the state can demand the loyalty and service of its citizens. The state, however, can have no title in which a duty is not involved. It would be the wildest folly to assert that the state owes nothing to its members. Everybody admits that it is bound to give protection to those who acknowledge its authority. But is it not also the province of statesmanship to forecast the future, and take all needful measures that those on whom the stability of the nation must hereafter depend are in some manner equipped for the intelligent and faithful discharge of duties which grow out of their relation to the body politic! For consider, what is the state? In its primary aspect it is a collection of persons who have assumed certain definite and prescribed relations for the attainment of common ends. In this view it is purely an artifice. It is the organ through which results essential to the common weal are sought. Unless the organ can be depended upon to exert its proper functions, it might as well not be. Indeed, it is to this point that every revolution and every revolt against the central authority must look for its vindication. When the state ceases to be beneficent it no longer has any claim upon those from whom its authority has emanated. It must confer a blessing on its citizens, or else the compact out of which it springs and which is indeed its essence falls to pieces.

Now among the specific items of beneficence to which the people who constitute a nation may justly look, is education. Of course when education was a less important factor of human life, when states depended for stability and power more upon brute force, when the general results of protection, as well as of material and social welfare, came rather through the mighty energy of adhesion and organic union, than through a widely diffused intelligence, when learning was the privi-

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lege of a few select and chosen individuals whom the nation entrusted with its authority and on whom it bestowed its honors, the right of the citizen by virtue of his citizenship to receive training at the hands of the state, did not seem so apparent. Nor was it so imperative. But the times have changed. To-day the national authority that cannot appeal to the intelligent affection of its people, is powerless, and must soon perish altogether. To-day, therefore, the right of the citizen to receive preparation for citizenship, is inherent and fundamental. The arguments which would preclude it might be turned with equal force against every form of beneficence which may be demanded of the nation.

The economical side of these questions is not less instructive. The legitimate, almost the necessary, inference of the philosophy here criticised is that the only tolerable condition of life is one of what may be called moderate wealth, — at least that family life should not even be permitted except under conditions of financial independence. It is difficult to conceive how a notion so monstrous as this, even by implication should ever have found permanent lodgment in a mind that is one degree removed from idiocy. Still harder is it to imagine how political economists, whose business it is to teach that there is no article of wealth among men that is not primarily gathered or extorted from the earth or sea, and then fashioned by industry, more or less prolonged, to human uses; that everything which ministers to the sustenance or comfort of men is the product of toil; that labor, in short, is the indispensable instrument of those elements which answer the demands both of the daily consumption and savings of the world, should have entertained and promulgated conceptions so absurd. But they have. It becomes necessary, therefore, to expose the fallacy of their teaching.

No doubt their views proceed in part from the too great glorification of wealth which has become the prevalent habit of our time. The rapid and unprecedented multiplication of men who have acquired vast fortunes, the enormous increase of a tendency to self-indulgence, the wide-spread and impera-

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tive demand for luxuries which had not even a name in any previous order of civilization, have had much to do with the creation of false standards of living. Men look at the perfectly stupendous material changes that have been wrought on this continent within half a century, and they are filled with amazement and admiration. Fifty years ago this nation consisted of little more than a few straggling villages which skirted the Atlantic sea-board, and appeared here and there along the course of the great water-way which reaches from the Alleghanies to the Gulf of Mexico. Within that period the continent has been covered with a network of railroads as mysterious and intricate as a spider's web. The electric telegraph, which belts the globe, has come to have its terminal wires not only in the private offices of daily traffic, but in the very homes of the people. Enormous multitudes of human beings whom no man can number, from every climate and race under heaven, have been cast, as if by some gigantic tidal wave, over the face of the nation. The prairie sod has been turned up. The primeval forests have been cleared away, and their timber converted into wharves and docks and warehouses and dwelling-places for men. The mountains have been opened, and found to contain coal and iron in limitless abundance; while the precious metals, in quantity perhaps greater than had been before produced from the beginning of human history, have been not only exposed to view, but taken out and distributed to the four quarters of the globe. Mighty cities, vying in the number of their population, in the dignity of their public works, in the vastness of their accumulations, and in the compactness and stability of their organization, with the most ancient and renowned cities of the earth, have come into being, and grown to their present

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of the nation lies in the sons of the poor. The men who have wrought all these wonderful changes are not the financial magnates of the populous centres, not they who are clothed in purple and fine linen and fare sumptuously every day, but the hardy toilers, whose one constant motive of effort has been the comfortable subsistence of themselves and their families. Remove them as factors out of this complicated process of industry, deny to them the privilege of forming family ties and of multiplying and replenishing the earth according to the Divine commandment, and what would become of our boasted material triumphs, — nay, what would become of civilization itself? It is passing strange to what shifts our modern doctrinaires would reduce us. If to their minds poverty is both unattractive and intolerable, they ought at least to be able to perceive that it is the bed-rock on which wealth itself has its foundations laid, and that there can be no material advancement without it.

Moreover, let it be borne in mind that it is just here in the lower ranks of society that the impulse is generated which leads men to make savings and to accumulate, and by-and-by, to wield the power which wealth confers. Every great fortune in this country and the world, had its beginning in poverty. You have not far to go, even in the Old World, where fortunes run in families and are transferred from father to son through many generations, before you come to the rude swain who tilled his own acres and gathered his own harvests. It is very impressive to stand of a fine afternoon on Fifth Avenue and watch the rare turnouts, the gorgeous equipages, in which the young men of elegant leisure and fashion disport themselves. But it is not less impressive to observe the older men who follow at slower pace in more substantial vehicles, the men who have gathered the fortunes of the great metropolis and who exert a power which is felt to the ends of the earth. If one observes carefully he will perceive that nearly every one of these has a stoop in his shoulders, which he acquired on the milking-stool in his father's barnyard, or in picking stones in his father's orchard, or in bending over the

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bench in his father's workshop, or in tending the loom in his father's factory. The philosophical mind will at once infer that the financial strength and material growth of the republic depend not upon the soft and servile imitators of aristocratic conditions which neither exist nor have any foundation for existence in this country, but upon those unknown youths who at this moment are receiving training for a life of industry and prudence in the hard and bitter school of poverty.

Nor may it subject the economical view of this question to too great a strain if we also affirm that the intellectual life of the people is constantly reinforced from the contributions of the poor. Political economists of almost every school are now declaring that intelligence is an indispensable element of nearly every economical problem. If this is so it belongs to the science in its widest range to take account of the sources from which intelligence flows. But it needs no argument to prove not only that genius is not hereditary, but that strong and sturdy intellectual power rarely persists in families, that it is constantly fading out and vanishing away, even among the intellectual classes, in spite of the most elaborate devices of discipline and culture. Without a constant infusion of new brain-power from unknown and obscure sources, the intelligence which may be the glory of a nation or the characteristic of a race would soon disappear. Out of the homes of the poor and lowly must rise the unceasing tide of fresh thought which is to guide the affairs of a great people. Yet if the philosophy under review is correct, such men as Lincoln and Garfield and even Daniel Webster — not to mention Benjamin Franklin and Horace Greeley and old John Brown —

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do for such what the state itself might fail to perform. Some of the men who teach these doctrines are occupying professors' chairs in great and famous seats of learning. Is it possible that they never reflect that some of those who have helped most effectively to render their colleges illustrious, who by exhaustive studies, profound speculations, wide and deep research, brilliant and solid scholarship and rare teaching power, have made the schools in which their work was done centres of light and even conferred lustre on the age in which they lived, were charity pupils, and that without the help which came to them in their poverty they would have been doomed to dull obscurity and hopeless ignorance? Does it never occur to these teachers that the very foundations from which they exert so wide and in some respects so pernicious an influence are charitable? If it had not been for the desire on the part of good men to provide the means whereby young men in great numbers and of every class could have advantages which only the very rich could purchase, they would be obliged to reach the public ear through some other channel. Surely it is scarcely too much to affirm that those who to-day are reckoned as among the most illustrious of the presidents and teachers, of say, Harvard University, are a sufficient justification of, may we not say compensation for, all the vast outlay of even that great and venerable seat of learning. If this can be said with truth of such an institution with how much more truth can it be affirmed of Girard College; which takes an homeless orphan and not only feeds and clothes him but gives him a good intellectual equipment for the varied responsibilities and difficulties of life. Will any man look over the long list of graduates of this institution and recall the power they have exerted on both the thinking and working forces of the nation, and maintain for a moment that the institution is uncalled for — a positive hindrance to the satisfactory and perfect development of the American people? Institutions of benevolence to be sure are not without their perils. The poor laws of England have multiplied poverty to such an extent as

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almost to fill English statesmen with despair. The asylums for the education of the blind and for deaf mutes, by bringing together both sexes laboring under a similar infirmity and thus promoting intermarriages among them, as the statistics recently gathered by Professor Bell would seem to indicate, may have tended to increase and perpetuate the very evils they were founded to mitigate. These are blemishes, however, which practical philanthropy, rendered wise by experience, will be able to remove.

To return now to the relation between parent and child. A few considerations of a mixed character should not be wholly overlooked.

The one potent force in the material development of a people is industry. No nation ever has accomplished anything, either in conquering new realms or in increasing its treasures, without it; and no matter how conspicuous its achievements in these lines may have been, it has soon lost its pre-eminence if its people lapsed into indolence. The history and present condition of the Spanish people are pregnant with meaning in this connection. Filial reverence and obedience are to be inculcated because they foster industry. How much of the thrift and material prosperity which have made New England a marked community throughout the civilized world is due to the old Puritanical inculcation of reverence for parents! The affectionate son will not be a drone in the family. The desire to co-operate and even to help seems to belong to the original endowments of mankind. Certainly it is a trait that is manifested in the very earliest childhood. The boy, before he has made any considerable acquisitions in knowledge, not only imitates the actions of his father, but joins with him in potent activity so far as his infant powers will permit, and finds no form of pleasure so engrossing or so keen. The girl vies with her mother in painstaking housewifeliness before she has acquired any other accomplishment. Here then is the beginning, I think we may say the historic ground of that many-sided co-operation, embracing, not only different trades, different callings and branches of business,

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but different nations and races, which political economists are fond of extolling, after division of labor perhaps, as the one most effective means of production and distribution.

Still further, filial reverence stimulates prudence. The affectionate child will seek to relieve the parent of every load he is forced to carry. He will not feel that he is worthy of the relation he holds unless he can do something to ease the labors and lighten the burdens under which the parent bends. If poverty has embittered his lot the child will wish to make some provision to ward off its evil effects. How many homes which otherwise would be wretched are made comfortable and happy by the prudence and self-denial of children! Is the denial any the less commendable because it may be incurred in behalf of parents who have been either unable or indisposed to confer great favors upon their children? How often, too, has the prudence thus exercised laid the foundations of subsequent competency and even of wealth. Nor is the prudence which children are led to exercise under the impulse of filial devotion of benefit only to poor parents. Where parents are more highly favored with an abundance of worldly goods the child may not only be stimulated to give wise assistance in the management of property, but to that self-control which will preserve the patrimony from waste and even increase its volume. It is not a common thing to see those who have a proper respect for their parents indulging in those habits of extravagance which can only end in the dissipation and waste of the hard-earned savings of a lifetime. We are indebted unquestionably, therefore, in no small degree for the powerful personal restraint and wise forethought, which preserve and transmit from generation to generation the material inheritances of mankind, to those homely affections which are nourished in the breasts of children around the domestic hearthstone. Can any man say that such virtues are not both beautiful and beneficent?

But the moral value of filial reverence infinitely transcends anything that can be said concerning its economical results. The final purpose of all our relations, civic and social as well,

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is character. The state receives its ultimate rating in history and in the common judgment of the world by the type of manhood it produces. So the quality of the family is estimated by the qualities it breeds and develops in its children. By the same law that filial reverence begets self-restraint and self-denial with reference to the earnings and savings of industry, it also puts a curb upon the passions. There is no single motive, at least, among young people, in the tender and plastic period in which the influences that shape the character are most effective which is so powerful as affection for parents. How often does the young man stand rebuked in the presence of a terrible temptation as he recalls the integrity and devotion of his father! How often for his sake does he turn from the path of evil and walk in the way of virtue! Nay, how often is the youth delivered from the yawning gulf of iniquity and the power of sin by the remembrance of a mother's purity and love! All the virtues so diligently inculcated in the home circle are indelibly stamped upon the mind through affection, and to the last hour of the longest life continue to exert a moulding, restraining, guiding power over the soul.

Filial reverence also purifies and exalts the aim of youth. It curbs and restrains, to be sure, but it does more. It inspires the soul to independent and manly endeavor. Where there is a great love the child will not wish to live for his own gratification, but he will seek to give pleasure and comfort to the heart of the parent. The choice of a trade or calling in life, fidelity in the performance of appointed tasks, the reaching forth constantly to new and nobler achievements will all be in no small degree with reference to the pleasure and gratification of parents. This no doubt is in part the reason that the tendency of humanity is ever onward and upward; that no generation is contented with the achievements of its ancestors; that new ideals continually urge the soul to press on to some higher vantage ground of accomplishment and effort.

Above all it may be said that the tendency to idealize those

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we love renders all great examples potent. Men may teach the young that they owe neither duty nor affection to those who are the earthly cause of their existence, that obligations of every sort are wholly of the other side, yet love springs up unbidden in the tender heart of the child, and no philosophy, however frigid, can extinguish it. Moreover, where love is, duty flows forth as naturally and freely as water from a fountain. The two can no more be separated from each other than light and heat in the sun's rays. But the most striking peculiarity of love is that it exalts the objects on which it feeds. It sees them ever transfigured before it surrounded with a halo of beauty and glory. The father may be the most prosaic and commonplace person in the world, but to the child who loves him he is a paragon of earthly dignity and manly power. The mother may be a very shrew in the estimation of the world, but to her affectionate offspring she is the incarnation of womanly sweetness and grace. True the lapse of years may tend to some extent to dispel the illusions of youth. But all through life, nevertheless, men continue to measure things by the ideals of their childhood. The very fact that from their earliest existence they have been accustomed to have in their mind's eye exalted models of action renders them sensitive to whatever is great and noble in the conduct and achievements of men. In this way they are prepared for the application of the most profound and inspiring lessons of human history.

I would not be understood to utter the slightest protest against any reasonable application of the doctrine of evolution to human society, and, indeed, to every form of organic life among men. For I believe that here the movements of this great law may be the most distinctly traced; that here it displays its grandest energy; that here it discloses a new and higher function by coming into co-operation with human intelligence and yielding to the guidance of the human will; that here it is seen and felt to be not only the most subtle but the most powerful agency that does or can operate — outside of the Divine revelation, and it may even become the

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right arm of that — for the development and exaltation of humanity; that here in short, it may be recognized as the one omnipotent instrumentality by which Jehovah himself performs his will in the armies of heaven and among the inhabitants of the earth. Yet it is perfectly evident that the extreme view of this doctrine, which makes man of no more account in the presence of this law than the lifeless atoms which it is the business of physical science to investigate, or which would even leave him down on the same low plane as the brute creation and lay aside entirely from the problem of destiny, his intelligence, his affections, and his moral powers, making him the mere puppet of blind, ungovernable and relentless forces, affording him no choice but to make what poor shifts he can for his own self-interest before a fate which is as cold, unpitying and cruel as any that ever held sway in the imaginations of Grecian and Roman stoics,— it is perfectly evident that such a view must vanish when brought face to face with facts as we find them in human nature, in human society, in human history and in individual experience.

President E. H. Capen, D.D.

Article XII.

The Province of the Clergyman.

In discussing this subject, I make a distinction between the clergyman and the preacher. The former is the more comprehensive term. The duties of the latter are embraced in the sphere of the former. The clergyman not only preaches, but performs all the duties pertaining to the care of the parish. His services in the pulpit are important and cannot be dispensed with, but he has other duties, perhaps equally important, which belong legitimately to his province and must be performed. His province covers everything pertaining to the care of souls and the welfare of his church and the world.

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We do not limit his work to the church, for if we do we leave the world outside destitute of the means of moral and religious instruction. If he is to gain converts, he must seek them in the world, and this must also be the field of his operations. "The field is the world" and in that he must labor.

But preliminary to the discussion of our main subject, comes the question which demands an answer: Is there any need of the Christian Ministry? Many say no. As the world grows more enlightened, there is less need of a class whose special duty pertains to the sphere of religion. In fact, religion is dying out, and science and philosophy are taking its place. The system of Comte is swaying many minds, and the rapid advances of natural science are overwhelming the religious element and plunging the world into the dark abyss of materialism. Hence the subject must be discussed anew: Is there any sphere left for the clergyman to occupy? We answer yes, not because this profession exists and we must find a place for it, but because there is a demand for it and this demand is based on a legitimate want.

Man is a religious being. All history proves this. Religion plays an important part in the history of past ages, and the progress of civilization and refinement does not weaken its power or narrow the sphere of its operations. The religious sentiment, ever active, is not smothered by the accumulation of scientific facts or philosophical speculations. Its activity may for a time be lessened, but not destroyed. After a season it renews its energies and achieves greater victories. In the earlier ages it revels in the mythical and the superstitious. In the later and more enlightened ages it accepts the results of advanced thinking and exhibits itself in more consistent

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wants must be supplied. And this supply must come chiefly from the word of God as presented in the Gospel of Jesus. This is as "cold water to the thirsty soul and good news from a far country." The figures used to express it show that it is adapted to man's higher nature. So long as this truth is needed to satisfy man's spiritual wants, men must be set apart and especially fitted for the work of explaining this truth and using it to awaken, restrain, guide, encourage and console men. Even if we admit that the power of the pulpit is declining, we cannot deny that Gospel truth is as precious as ever. The real worth of an article is not affected by the feelings of the people in relation to it. For more than eighteen hundred years has the institution of the Christian Ministry stood, enduring the shocks of time and the assaults of secret and open enemies, and it still stands unmoved and strongly entrenched in the hearts of men.

Jesus chose twelve lowly men to receive and propagate his truth. He sent them forth to establish his church. He subjected them to rigid training and gave them special instructions to enable them better to perform the duties of their holy mission. They and their successors have been in the field from that day to this. They have built up and enlarged the kingdom which Jesus established. Their influence has been felt to the utmost borders of the world. Civilization has been promoted, the progress of the race secured, moral reform stimulated, sin banished, crime lessened, souls converted from the error of their ways, and introduced to the joys and privileges of the inner kingdom, mourners comforted and all the higher interests of humanity cared for. The condition of the world to-day is infinitely better than it would have been had the order of the Christian Ministry never been instituted. It

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work in redeeming and uplifting these souls. These men burning with devotion and zeal constitute the order of the Christian Ministry and those who have received its benefits will not suffer it speedily to perish. The more its triumphs in the past are known and appreciated, the more firmly will men sustain it as an essential element of their spiritual growth and their support in life and in death. It is founded on the spiritual instincts of the human race, and so long as churches are erected and spires point towards heaven, so long as devout souls, hungering and thirsting for righteousness, crowd their seats and throng their aisles, the Christian Ministry will be sustained as a recognized need of humanity.

Recognizing the need of the clergyman as the dispenser of divine truth, I maintain that his province is not that of a priest. The distinction between the two is now clear, though a hundred years ago it was confused. He was then regarded as holding a priestly office, now that of a teacher and minister or helper. The Christian minister is not now regarded so much as a priest as a prophet, that is, one who proclaims the truth. The Jews in their earlier history had their priests; in later ages, their prophets. Jesus did not institute an order of priests. He sent forth the twelve to preach, found churches, and use all the resources within their reach to promote "the truth as it is in Jesus." But he did not ordain and set apart a band of men to act as his vicegerents on earth, and as mediators in his stead between God and man. Yet during "the dark ages" and down even to the present time, many in the Church recognized the clergyman as endowed with the power of the priest. The Pope of Rome is venerated as the great vicegerent of Christ. During the ceremonies in St. Peter's Church at Rome, on Christmas and Easter, he is borne along over the heads of the people on a pontificial throne and seated directly in front of the great altar, at the farther end of the church, and a screen is drawn up before the figure of Jesus on the cross, to hide it from view and bring the Pope more into prominence as the vicegerent of God in place of his Son. As the Pope is thus recognized as the great head of the

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Church, the bishops in their dioceses and the priests in their parishes are regarded as sustaining within their limited and subordinate spheres the same character towards their people. And this custom is not confined to the Catholic Church. Many in the different Protestant churches hold certain superstitious notions concerning the minister which are the lineal descendants of mediæval times. We observe it among the Lutherans of Germany, the Episcopalians of England and the Presbyterians of America. This idea is strikingly illustrated by an incident in the life of the celebrated Heinrich Stilling of Germany. When a boy he was noted for his independence of character. A pastor called on his parents and began to converse with them on religious topics and did not for some time notice the boy. Finally he turned to him with the salutation, "Good morning, my son." The boy said, "You are not my father." "I am your spiritual father, am I not?" "No!" was the spirited reply: "God is my spiritual father. *You are a man!*" However much we may suppose this precocious boy by his reply shocked the feelings of his parents and their pastor, he was right. The clergyman is only a man, as Washington, according to the well-known anecdote, though President, acknowledged that he was only a man like other men, not a supernatural being as the boy supposed. And as a man the minister cannot be the vicegerent of God or usurp the special functions of Christ the Mediator.

Dr. Arnold thus defines the priest: "The essential point in the notion of a priest is this, that he is a person made necessary to our intercourse with God, without being necessary or beneficial to us morally,—an unreasonable, unmoral, spiritual necessity." This idea of a priest, as a person who

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ministry was that of the Prophet, not that of the Priest, tending directly to the disparagement of whatever priesthood existed in his country, without visibly preparing the substitution of anything at all analogous to it." And the chief reason why the priests of his time hated and persecuted him, is because they discerned in his teachings a principle that would eventually do away with their order. He came not to baptize, not to perform ritual service, not to teach the Jews how to bend in awe before the majesty of Jehovah, but to preach glad tidings to the poor, to heal the broken-hearted, redeem those held captive in sin, comfort the mourner. He seldom spoke in the Temple, and when he did, it was to instruct, not to awe, and his denunciations he reserved chiefly for the priesthood, the Scribes, Pharisees, hypocrites, who covered up the moral element of the law with a mass of rites and ceremonies.[1]

In this regard we are to follow Christ and not the Jewish priest. The order of the priesthood is not sanctioned by Christ, nor is it suited to the present age. And even Episcopalians are rejecting the Jewish idea and accepting the Christian. Dr. Arnold, though belonging to a church which professedly accepts the claims of the apostolical succession and priestly authority, says emphatically:[2] "I am for the Church and against the priesthood. Any attempt to convert the ministry into a priesthood, that is, to represent them as standing in any matter as mediators between Christ and his people or as being essentially the channel through which his grace must pass to his Church, is directly in opposition to him and is no better than idolatry."

During the dark and ignorant ages of the Church, the priest held sway through the influence of his official character as the bestower of divine grace and the arbiter of man's destiny, but when knowledge spread and reason assumed the throne, and the people began to think for themselves, they threw off their allegiance to the clergyman and sallied forth

[1] "Studies of Christianity," pp. 58–60.

[2] Quoted in Bibliotheca Sacra, Vol. XV. p. 26.

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to work out their salvation without his assistance. Now the clergyman is recognized, not as the priest invested with all the badges of sacerdotal power, but as a minister, a helper, a teacher and a guide, whose special prerogative is to proclaim the truth, warn, rebuke, encourage, aid the sinner in his struggles against his arch enemy, sin, and lead men, obedient and submissive, to the great Master. In this sphere and with this aim, the clergyman of to-day is quietly doing his work and fulfilling his mission. Through the power of divine truth as exemplified in the life of Jesus and the Holy Spirit which is promised to all who are willing to receive it, by precept and his own personal example, he is trying to save souls and extend the influence of the Gospel beyond the limits of his sect and his congregation. And the influence of the earnest and faithful clergyman will live and exhibit blessed fruits. He addresses the conscience as well as awakens the sentiment of reverence; he enlightens his hearers rather than overwhelms them with awe.

While the sphere of the clergyman has changed, then, it has changed for the better. It has gone back to Christ's methods and thus vindicated for itself greater usefulness and gained a warmer place in the affections of the people.

I need not say that the clergyman should be a good man, free from all the vices and possessed of all the virtues, and thus offering himself as an example to believers. This is implied in the terms upon which he enters into the sacred office. Every Christian should be a good man, though every Christian may not be "a good minister of Jesus Christ." The Christian minister should be pre-eminently a good man and free not only from evil, but from "every appearance of evil." Paul's epistles to Titus and Timothy abound in wise counsels for the clergyman as well as the lay brethren. "But thou, O man of God, flee these things [that is, the love of money, hurtful lusts, envy, strife, evil surmisings and perverse disputings,] and follow after righteousness, godliness, faith, love, patience, meekness; fight the good fight of faith, lay hold on eternal life," (1 Tim. vi. 11, 12). These are the qualifica-

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tions, negative and positive. The last phrase really embraces them all. Enter into the spiritual kingdom which Jesus has established on earth. "Eternal life" consists of an experimental knowledge of God our Father and Jesus our Saviour (John xvii. 3), and through this knowledge abundant life is communicated to the believer (John x. 10), and this is "that eternal [or spiritual] life which was with the Father" and is "manifested in us," (1 John i. 2), and which by faith we are enabled to receive and enjoy (John iii. 36, and vi. 47), and thus enter into the kingdom of God which is "righteousness, peace and joy in the Holy Spirit" (Romans xiv. 17). In this realm which lies above all earthly guile or taint, every true hearted Christian "lives and moves and has his being," and every clergyman must specially enter it and live in it, if he would be successful in his work. He enjoys rest and peace here, but he must not remain idle. He has duties to perform which pertain to the realm in which he dwells and which he is not at liberty to omit. There are enemies in the kingdom of darkness which we must conquer. "We must fight the good fight of faith." We must not use "carnal weapons," but those which are "mighty through God to the pulling down of strongholds." We are to continue this fight as long as there is any one left to fight us, for Jesus "must reign till he has put all enemies under his feet" (1 Cor. xv. 25). Life is a continuous warfare and this is specially true of the Christian life. "We must fight if we would reign." We must wield "the sword of the Spirit" against "principalities and powers," single sins and organized wickedness, until the evil is removed and "the kingdoms of this world become the kingdoms of our Lord and Saviour."

Two points in the life and work of the Christian minister deserve notice.

1. He dwells in a pure and spiritual realm. He must keep himself "unspotted from the world." He must act upon a high plane of thought. He must be moved by high motives. He must possess the virtues which shone out conspicuously in the life of Jesus, humility, meekness, godliness, patience,

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faith, the spirit of forgiveness and the feeling of dependence upon God, and "charity, the bond of perfectness"; "in all things showing himself a pattern of good works, ... that he who is of the contrary part may be ashamed, having no evil thing to say of him."

2. He must possess not only the passive, but the active virtues required of him who dwells in this realm. He must show his faith by his works. The test of the divine life is "good fruits." He only who "doeth righteousness, is righteous." The end of all Christian endeavor is a noble character. He who never mingles with his fellow-men, who never strives to make them purer and holier, however "pious" he may be in his relations to God, fulfills only half his duty. God tolerates no idlers in his vineyard. He only who by persistent effort gains the victory, receives the crown.

Again, the clergyman is a *man*, and on entering the ministry gives not up any of the qualities of manhood. But he is "a man of God," charged with a special message from his Master, and has certain duties to perform which distinguish his sphere from that of all others. To the elucidation of some of these specific duties, I desire to call the attention of the reader. And

First, the clergyman must be a Preacher. This is implied in the nature of his vocation. The Gospel as a system of truth first promulgated orally by Jesus, must be interpreted and applied to the spiritual needs of men of the present age. Though Christianity is the same in essence in all ages, the mode of presenting it to the world must differ in successive ages. Jesus spoke to persons living in Palestine nearly two thousand years ago. These persons lived under different conditions, in a different climate, surrounded by different scenery and pursuing different occupations from those living in this country and this age. Many of the errors which have grown up in the Church arose from misconceptions pertaining to this fact. As the habits of the people have remained essentially the same since the time of Christ, the traveller in Palestine to-day can get a clearer conception of the allusions in

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the Bible than one who refers them to the customs of our own land.

The people of the Bible are very different in their tastes and characteristics from those of our own land. They were Oriental. Christ was an Oriental. So struck with this idea was Keshub Chunder Sen, the leader of the new religious movement in the East, that he exclaims: "England has sent to us, after all, a Western Christ. The Christ that has come to us is an Englishman, with English manners and customs about him, and with the temper and spirit of an Englishman in him."[8] It is the duty of the clergyman to correct this impression and present Christ to his hearers as a Palestinian with different surroundings from those in the Western world. This is necessary to the right understanding of his character and teachings.

The subject of language, too, comes in appropriately here. One half of the differences in the theological world are due to the different associations connected with the terms used. This is true of the English language, which is the only medium for ascertaining the truths of the Holy Word open to the great mass of the people. A Bible written in the Hebrew and Greek languages would be no revelation to them. Hence the necessity of having it translated and explained, and applied to the wants and the spiritual needs of the people of this part of the world.

The world, too, advances. How different the civilization of Egypt or Palestine two thousand years ago from our own! Our people are better clothed, better educated, better prepared to think and act for themselves. We see God's truth under more favorable conditions. We are the offspring of the past. We enjoy the increased light that has been slowly breaking forth from the darkness of the earlier ages. Truth comes to us in clearer outline than in those hazy periods

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veins of truth, and obtain a wider field of vision from the lofty peaks which we have gained. Moses gazed over the narrow country of Canaan from Pisgah's height. We have climbed vastly higher peaks whence we can look over almost the whole world. This changes our relations to the old Gospel truth. Valuable as it was when first proclaimed on the plains of Gennesaret, the mount of Beatitudes, in the Temple of Jerusalem, and in the quiet home of Lazarus, Martha and Mary, it is more valuable to us now as it shines upon us with clearer light. Like the sun, age dims it not. It satisfied man's spiritual hunger then. It satisfies it more fully now. But it must be poured out in greater fulness and power as the vision of the people enlarges.

"There is unquestionably," as a writer expresses it, "a preaching for the age. There is a style, a tone, a specialty of object in the administration of God's word, at any given period, which peculiarly befit the times; and without which the ministry must fail of its good effect. And surely it is right that the progress of society in every form of talent, taste, and science, should tell on preaching,—should modify this august science of acting on the souls of men by the power of divine truth and the realities of eternity. Nor is this *right* alone; it is a thing certain to be. The characteristics of the pulpit will change from generation to generation. Such has been actually the case in all past time."[4]

This is seen by comparing the style of preaching in England three hundred years ago with that in vogue now, and the liberal tone of the pulpit in our land to-day with that which characterized it no longer than fifty or a hundred years ago. Men are addressed more as intelligent, reasonable beings, who are capable of thinking for themselves, and there is less of the denunciatary tone and more of the spirit of tenderness and love. And the good effects in this change of the tone of

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take note of "these signs of the times" and act accordingly. And this will apply specially to our own denomination which constitutes a kind of "advanced guard" in the army of human progress.

But in trying to adapt himself to the wants and tendencies of the age, the preacher should beware of going too far. He should not so far lose sight of the great object of preaching as to descend to all sorts of devices to tickle the fancy of the people, and thus attract them into his church. In this case he will not be likely to convert his hearers, but only to amuse them, and by lowering the tone of the pulpit he will disgust the nobler class. The preacher who deals in sensationalism appeals chiefly to the feelings or the imagination. He attempts witty sayings and "smart things," and usurps the place of the political orator or the literary lecturer. As one has said: "The troubadour of the Lyceum supplies the people with literary entertainment, spices the public mind with the novelties of thought, and communicates as much of the substance of knowledge as can well be disguised by the silver coating oratory. It is useless for the preacher to attempt competition with him in his department."

The preacher is not the scientist, the philosopher, or the actor. He may use the discoveries and researches of science, the incidents of history, the graces of poetry, the ornaments of literature, and the profound speculations of philosophy, to illustrate and enforce moral truth, but he never should usurp the place of these specialists in their respective spheres.

In one sense the province of the pulpit is narrower than it once was. There is a reason for this. The clergy of the Dark Ages were supposed to monopolize all the knowledge of the times. Now knowledge is more widely diffused and equalized among the masses, and while the literary, the scientific, and the philosophical lecturer has each his peculiar sphere, the clergyman has his, and in the pulpit should confine himself to it, if he would not dissipate and thus enfeeble his forces.

The special object of the clergyman is to turn men from their sins and make them fit for the spiritual kingdom. Jesus

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as well as John first began the work of reform by the startling message, "Repent, for the kingdom of heaven is at hand." They appealed not to selfish motives, but to the nobler instincts of men's nature, and thus healed their moral maladies and induced them to accept the spiritual life offered through Jesus, recognize their sonship with the everlasting Father, by loving and obeying Him, and through faith enter into the kingdom. The clergyman of this age must go back to Christ's objects and methods if he would be successful. He must accept the calm and tender utterances of the Beatitudes, the pathetic appeals of Jesus as he looked down upon the city of Jerusalem, and his comforting words to his disciples just before his arrest and trial and crucifixion, rather than the thunderings of Sinai or the imprecations of the later Jewish prophets, as fitting examples of the statements and appeals of the modern pulpit. Men are not wholly averse to good. They have some lineaments of goodness in their hearts. The follower of Christ must recognize this fact if he would make his appeals to them effective. He must build a noble character on the deep foundations of their moral nature. There is nothing else to build upon. The moral nature is the sub-stratum. Without this no one can be a good man, much less a Christian. You cannot make a good Christian of Goethe's Mephistopheles or Milton's Satan. In the early ages of the Christian Church, the orthodox Tertullian said: "The mind of man is naturally Christian." In the present century Coleridge re-affirmed the sentiment: "The Christian is the highest style of man." The character of the Christian is laid in manhood, and no other foundation is sufficient. We are not to remove what some have called "the rubbish of poor human nature," in order to lay the foundations. Revealed truth rests on natural truth. It is better to keep men good than suffer them at first to fall into habits of sin. A church made up of sin-hardened souls, though they have become perfectly converted, is not half so efficient as one composed of graduates from the roof-tree of pious parents, or the Sunday School. But men are sinners and it is the office of the clergyman to convert them into as

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good saints as they are capable of becoming. The work, however, is not done, — it is only just begun, — when he succeeds, with the aid of God's Holy Spirit, in freeing their souls from sin. They are then only babes in righteousness, and God likes matured souls to do His work. They must grow in grace. And in order to grow they must have suitable nourishment. Not milk, but strong meat do they need, as they approach the maturity of Christian character. It is necessarily a slow process, and the shepherd of the flock must "let patience have her perfect work," that the members thereof "may be perfect and entire, wanting nothing." All in this school — to change the figure — may not make equal progress, but if the teacher be true to the methods which Jesus used, he will have the pleasure of aiding one and all in their striving, and will have the assurance that he "will not labor in vain in the Lord."

He will encourage rather than denounce. He will preach the kingdom of heaven rather than that of hell, and draw his motives therefrom. He will appeal to the conscience, the reason, the heart, the nobler elements of man's nature, rather than the low and sordid. But while he will not cease to warn men of the folly and the dread retributions of sin, he will not threaten them with the unappeased wrath of God, but point out "a more excellent way" and induce them to walk therein. Thus will he imitate him who was sent into the world by his Father, "not to condemn the world, but that the world through him might be saved."

The weapons that he uses are sacred. They are sanctified by God's spirit. They were successfully used by the Son of God while on earth he was battling with the hosts of sin and error. If used in the same way, and with the same spirit, they will accomplish similar results now.

Second. But the clergyman has other work to do in the divine kingdom besides gathering the people together at stated seasons and praying and preaching. He must be a man of the world, living in it, yet above its foolish and baser elements. He must enter into human society, join the gay circle, and endeavor to elevate its character. He must sympathize with

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the toiling sons of humanity, alleviate them in their sorrows, and temper their joys. He must meet the different classes of men each upon its own ground, and endeavor, by pleading, entreating and persuading them, to turn them from the broad road that leads to ruin, and induce them to walk in the way of righteousness. He must not confine his labors to the sphere which is technically called the Church, but must engage in moral, social and political reform. He must aim to save men from mere policy-dealing, time serving, fraud, chicanery, double-dealing. He must visit the homes of his parish, speak a kind word to the children, give wise counsels to the parents, pour the oil of healing upon the raging elements, cheer the desponding, comfort the sick and sorrowing, bear glad tidings to the poor, "heal the broken-hearted, preach deliverance to the captives, recovering of sight to the blind, set at liberty them that are bruised," — in brief, like his Divine Master, he "must go about doing good."

The kingdom of God is interested in every department of life and action, and the clergyman who resides therein must carry the good tidings of salvation and life out into the broad world of humanity, and thus strive to hallow every part of it. This was the aim of Jesus. We are safe to follow him. Wherever human hearts are beating with the pulses of life, wherever souls need the saving power of divine truth, wherever tears are falling, men and women hungering and thirsting after righteousness, there the clergyman can legitimately go and proffer his services. We find Christ in the courts of the Temple, the domestic circle, at the festival gathering, the tomb of Lazarus, in the fisherman's boat, with the laborer in the field, the leper by the wayside, in the centurion's palace. These were the scenes of his divine labors, these the posts of duty, these the fields of victory. Here we cannot do wrong to follow him.

Space will not permit me to go into extended details. But I wish to reiterate and emphasize this one idea: the field of the Gospel is the world. It concerns all the interests of humanity. It should not be divorced from secular interests,

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business, politics, social and domestic gatherings, the daily cares, duties, trials, sorrows of men. It loses none of its sacredness when it enters the house, the shop, the counting-room, the field of labor, the caucus-room, the court of justice, the legislative hall, the executive chamber, and deals with men as responsible beings there. It is the privilege of the clergyman, and indeed every Christian, to carry his faith in God as his Father and Supreme Ruler, the spirit of Jesus, and the sanctity of spiritual truth, into all the ways and walks of his life. He thus introduces an elevating spirit into the busy interests of life and hallows and ennobles every act of duty. The character of the religion which Jesus taught is not sombre, but cheerful and joyous. It sheds sunshine and gladness wherever it goes. It banishes darkness and gloom and everything inconsistent with its spirit, and endeavors to bring into harmony with itself all the hostile forces of the world. It asks us to recognize God in all that we think or do, that "whether we eat or drink, or whatsoever we do," we may "do all to the glory of God."

The whole sphere of duty pertaining to the Christian Minister may be summed up in three words, "Loyalty to Christ." He is the ruler in the spiritual kingdom where every true hearted ministor dwells and labors. Every inhabitant of this blessed realm is a voluntary subject of him. All delight to obey him. They strive to imitate him as a perfect Exemplar. In imitating him they imbibe his spirit and through him they bow in submission to the Father and receive from him the truth which they need. Thus endowed and sanctified they go forth to reclaim the lost ones and bring them back to their allegiance to the common Master. If the minister ever follows Christ and adopts his methods, he cannot fail in the discharge of the duties pertaining to his office.

Prof. J. S. Lee, D.D.

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Article XIII.

Comparative Philology in Our Colleges.[1]

When a new science arises, it is necessary, in order that it may find a place in the curriculum of the colleges, for the friends of the stranger to fight and win four battles. They must first prove that the claimant is a science, in fact. Next they must make it certain that this new comer is of value, in an educational way, and worthy of a place among the old reliables. Then room for it must be found in a course of study already full — perhaps overcrowded. And lastly, suitable provision must be made for teaching it. Can such positions be won for comparative philology? Is it a science? Does it deserve recognition? Can we find room for it? Will the necessary means for teaching it be forthcoming?

I. When the forefathers of our physicists were searching for the fountain of perpetual youth, and zealous alchemists dreamed of that elixir which should transmute all metals into gold, there was surely no science of philology. Even a century ago there was none. Before that time the spirit of systematic investigation which was beginning to move in the world of thought, had indeed appeared in language matters. Certain scholars were anxious to discover the mother tongue of all the languages of the world; and they went to work earnestly, with such limited materials as they then possessed. The Hebrew, the oldest language, at least in its literature, with which they were acquainted, was very generally — and with more than the spirit of a tentative assumption — held to be that universal mother-tongue.

The great genius, Leibnitz, urged on by his zeal in the

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self the title, "Early Prophet of Philology." The Russians under Catherine II. prepared a special list of their words, and collated them with their equivalents in as many languages as possible. The product, when published (1787–9), was entitled "A Comparison of the Vocabularies of all the Languages of the World." Further classifications, based on wide assemblages of facts, were made by other scholars; though little of value seemed to come immediately from this work. Material was, however, being collected; the way was being prepared; and the comparative method was being applied to linguistic investigation. An accurate central principle was sorely needed. Some new discovery which should reveal the correct basis of classification was called for. In the history of astronomy we see that many facts had been gathered and much work done while yet the Ptolemaic system was prevalent, though little genuine progress was made in that science until Copernicus discovered and proclaimed the true centre. So in philology. The discovery which should reveal to scholars the linguistic families and their relations to each other, came; and Hebrew was no longer the mother language of the world. In the year 1765 the East India Company obtained its first sovereignty in Bengal. It determined to rule the people in conformity with their own laws; and Warren Hastings, then Governor-General, had a digest made of the most important of those laws. Sir William Jones, a scholar of especial eminence in language, was appointed a judge of the supreme court of judicature; and he undertook to improve on Hastings' digest of Hindu law. His attention was thus called to the native scholarly language, the Sanskrit. Under the auspices of the Asiatic Society others joined him in the work. In searching through the Sanskrit literature they were "amazed and delighted to discover at every step the most strange and beautiful correspondences, not only with the Latin and Greek, but also with their own mothertongue; and indeed with almost every other language of which they had sufficient knowledge to make it a term of comparison."

Sir William Jones was the first man who announced to the

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European world the evident connection, since so fully verified, between the Aryan, or Indo-European languages. In the year 1786, just an even century ago, he expressed himself thus: "The Sanskrit language, whatever may be its antiquity, is of wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either; yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could have been produced by accident; so strong that no philologer could examine all the three without believing them to have sprung from some common source, which perhaps no longer exists." And he adds: "There is a similar reason, though not quite so forcible, for supposing that both the Gothic and the Celtic, though blended with a different idiom, had the same origin with the Sanskrit." This, you will remember, is the statement of one hundred years ago. In 1789 this same industrious scholar published a translation of the drama *Sakuntala*, (The Fatal Ring), which created a widespread interest in Sanskrit literature. The door was now fairly open to the subject, and many earnest workers turned that way. They found the Sanskrit "remarkable for its preservation of original materials and processes, and for the great regularity and consequent transparency of its formative methods. In most words there is no difficulty in distinguishing from each other root, affix, and termination, and in recognizing the original form and signification of each. For analyzing words, retracing their history, and referring them to their ultimate roots, the utmost facility is afforded." In Europe the interest was great. Both in England and upon

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Francis Bopp made his first appearance as a philologist in 1816, in a work entitled: The Conjugation-system of the Sanskrit, Greek, Latin, Persian and German Languages. It was this production that first effectually opened the new era of Comparative Philology. And "while Bopp was not the first to state that the language of the Brahmans was nearly related to the languages of Europe, especially to Latin and Greek, the credit is due to him of having instituted a systematic comparison, which, starting from the forms of the verb, gradually extended over the whole language, and demonstrated for all time what Jones and Schlegel and others had only suspected or affirmed." Now place beside Bopp's Comparative Grammar of the Indo-European tongues Jacob Grimm's Comparative Grammar of the Germanic branch of the family; then glance along the line of continued progress and demonstration from that day to this, and we need only add some definitions to establish our first point, namely, that the historical and systematic study of language takes proper rank as a science. The many honored workers we would not forget. The list of their names is long. To mention Rask, Burnouf, Ascoli, Curtius, Pott, Benfy, Schleicher, Kuhn, Max Müller and Whitney, would only be to omit many others scarcely less deserving.

In this work, as in every other sort of investigation, many and various theories have been proposed; and often false assumptions have been made, and then abandoned; but since the time when, seventy years ago, the genius of Francis Bopp put forth his epoch-making work, the foundations of Indo-European philology, then and there laid, have not been disturbed. The admission of Sanskrit as a term of comparison, and then as an important factor in the problem, was of vast, even revolutionary importance. This was followed by the patient classification of a multitude of linguistic facts, the elucidation of the laws running through them, and the promulgation of the principles there found. And the results, when rightly judged, we hold, fully justify us in affirming that a new science has arisen.

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If the limits of this paper permitted, we would look over the philological field as it now appears; but the time is too short for any adequate presentation of even an outline of the results of this work, and I forbear.

If we have really a science here, it will bear the test of definition. What is a science? A science is some branch of knowledge reduced to order; knowledge properly classified and arranged. Or, again, it is knowledge referred to general truths, principles, laws, and relations. The term embraces all kinds of knowledge thus classified. It includes both the concrete, or material, and the abstract, or general. Logic and geometry; chemistry and sociology; astronomy and psychology; botany and political economy; and all other groups of systematized information come within the range of its meaning. Even the subjects of history and civilization, as pursued by some scholars, are claiming — and rightly — this title. Why should it not be bestowed on comparative philology? Linguistic facts have been classified; generalizations have been made; laws and principles have been discovered. The languages of the world have been gathered into families; their characteristics have been traced out; their relations have been estimated; and a large amount of systematic work has been done. The method of procedure too has been eminently scientific. In common with workers in other fields, language students felt the forces with which the nineteenth century opened. Shackling prejudices were abandoned; freedom of inquiry prevailed; the dignity of all knowledge and the authority of all truth were recognized. More and more the old *a priori* method was abandoned, and the Baconian employed. Learning assumed an empirical tone. Scholars began with phenomena, and finished with ideas. They based their results on facts, not suppositions. Aristotelic methods were restricted to their proper subjects; and from *a posteriori* reasoning, from inductions of uniformities observed in wide-reaching assemblages of facts, comparative philology, in common with the other modern sciences, has been built up. This method, in combination with an industrious wielding of salient

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points, always brings scientific results. And whether we call the outcome of this work in language "glossology", "glottic", "linguistic science", "science of language", "comparative philology", or by some other title, we claim it as one of the modern sciences.

And we enter here our protest against the tendency, seen in some quarters, so to specialize and narrow this word science, that it shall apply to naturalistic subjects alone. The physical and natural sciences are interesting and valuable. They have arisen and taken rank with astounding rapidity. Almost like Athena from the brain of Zeus, complete and clad in armor have they come. They have dazzled the eyes of the multitudes by their wonderful achievements; and they compel continued attention by their marvellous and unlimited claims respecting the future. We recognize their strength and their worth. But their devotees should not grow arrogant, and claim that those subjects are "science," without any qualifying words. That is too much, surely. The borders of their garments extend afar; but they do not cover the whole field. Linguistic science lifts up its voice. It does not claim to be based upon materialistic phenomena. It is not a physical or a natural subject. Its foundation facts are rather historical in character. It builds upon the utterances of men; the media of thought-expression. It holds intimate relations with metaphysics; for it deals with the laws of the product of mind.

We cannot reproduce its facts by experimenting in a laboratory; but besides the records in books, in the life of humanity all about us the actual operations and processes of language may be daily seen. Abundant material is at hand. So then, when these facts are classified and their laws discovered and proclaimed — as has been done — we have, indisputably, a science. Who will gainsay the propriety of thus denominating it? But granting that it is a science, what is it good for? This interrogatory brings us to the second part of our subject.

II. Is comparative philology of any use to men? Does it

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deserve a place in our colleges? Is it of sufficient value as an educational means to be worth the average student's time and labor? The answer to these questions will depend very largely upon how we regard the underlying ones: What is education for? What are its purposes? What are the ends to be attained?

The contest over the merits and the benefits of the so-called "disciplinary" and the so-called "practical" subjects is still raging. On which side do we plant ourselves, and where stands comparative philology? Is our basis the "old education" or the "new education"? Like many other controversies this one has been waged largely on account of mutual miscomprehensions and misrepresentations. Since we are in the world, we must be bread-winners. But we should be more. We ought to be capable, informed, upright, useful men; *men* in all that the word implies. An ideal education would do for us every desirable thing: develop the body; enlarge the mind; make skillful the hand, discipline our powers; train the whole man. A reasonable, well balanced person would neither cast off nor cleave to Geometry or Logic, Astronomy or Greek, simply because they are old; nor become enthusiastic over or suspicious of Biology or Political Economy, Chemistry or Comparative Philology, simply because they are new. There are valuable features in both the ancient and the modern subjects. To some extent they supplement each other. If, then, we are willing to recognize the means of culture and training wherever found, what can we say for philology?

Unlike mathematics, its methods are inductive, and its conclusions only probable. Unlike the natural sciences, it does not bring one into contact with the material world. But it does bring us close to the life of men; into intimate relations with the thoughts and experiences of our fellow mortals; and the judgments which it trains us in building, if not absolutely certain, are yet just such decisions as we will have to make through all our lives; practical conclusions; judgments that are probable. There are various ideas and a multitude of notions

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about the whole subject of education; but there should be no serious disagreement among college men as to the main purpose of a college course. It is to inform, train, strengthen, and bring out the man. Its work should be broad, stimulating, and general, rather than narrow, belittling, and special. Colleges are not polytechnic schools, normal schools, business hot-houses, or academies of applied science. They are simply *colleges*. And whether we employ such sounding phrase as, education is the process of the transformation of the potentiality of one's future manhood into a commendable actuality of developed public and private usefulness; or simply say, we educate to make men, it amounts to the same thing. We aim, in college work, to train minds, to develop power, to establish right habits, to enlarge life. For the attainment of these ends, I hold that comparative philology is valuable; yes, peculiarly and exceedingly valuable. It renders a service for which no other subject is so well fitted. By scientific methods and in the spirit of scientific inquiry, it brings the student into a position where he can see and sympathize with mankind. By long and laborious consideration of the means of intelligent intercourse between man and man; by an intimate and appreciative familiarity with the mental experience of our race, as seen under varying conditions and in widely severed ages, the learner's life will be broadened while his powers are being trained. One is led by philological study almost into the inner chamber of the life of humanity. For, where else does one so manifest himself as in his language? And, how can we so see and know him as in earnest and long-continued contemplation of that language? The profoundest thoughts of men; the movings of their souls; the very motives of their actions — is not a familiar [illegible]

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We may note that Francis Bopp himself, in that work which made him the essential founder of a new science, had in view not so much the comparison, as the explanation of forms. His teacher, Windischmann, says that Bopp's aim from the beginning was "to penetrate, by way of linguistic investigation, into the mysteries of the human soul, and to gain some cognizance of its nature and laws." It was only incidentally then — we might say accidentally — that he laid the foundations of philological science.

The question may arise in the minds of some, Can we teach this subject scientifically? Most certainly we can. Instruction in philology can be given by either of the methods in accordance with which other sciences are taught. We may first state general principles and well-known results, and then present demonstrations in detail; or, following the order of discovery now coming so generally into favor, we may consider the facts first, and then look for the laws which they illustrate. It is surprising how much interest can be awakened and genuine enthusiasm kindled in a class by starting out at once with the details of etymological investigation. Set them to studying words, words, words. Place in their hands blank paper, and give them access to Webster's Unabridged; or, more conveniently, let them use the Comparative Vocabulary blanks of the Smithsonian, and Skeat's Etymological Dictionary. With a few helpful hints, put them to work. If they are real students they will appreciate it, and bring you interesting results. If you prefer to follow the old order, use a text-book first; or, if you like it better, lecture, the class taking notes. Give them the history, the fundamental principles, and the general laws of the subject at the outset, with the proofs from examples later on. As the work progresses these methods may, in any desirable proportion, be combined; and the assignment of occasional summaries of special papers, such as appear in the Transactions of the American Philological Association and in various other publications, will give an interesting and helpful variety to the class exercises. A knowledge of Sanskrit is not necessary for elementary work

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of this sort. Of course if one is to enter upon extended and original investigation he should be able to read the Vedas. Yet much of real value may be done without the trouble of mastering the *Devanagari* alphabet. Let post-graduate students enter upon that.

Another thought, before leaving this branch of the subject. That view of college education which makes gold-getting the immediate, and, perchance, the only aim, we cannot regard as a laudable one. If to win wealth is the chief end of man, that student is wise who asks, as one once did of me, "What shall I study that will help me to get rich?" It is true that trained men are able, generally speaking, to make money faster than untrained men; but the purpose of college work, we hold, is broader and nobler than merely aiding people to accumulate fortunes, and die in palatial houses.

Our young men are often advised, by those who know little or nothing of educational life, to pursue only such lines of study as are supposed to lead directly to the gates of Plutus. As the sole motive for entering college, these men of the world hold out the alluring enticement of prospective financial gain. A boy is bidden to look only toward those subjects which are big with promises of wonderful inventions; perchance of new heating, propelling, and illuminating agencies; of improvements on the steam engine and the electric light. Or his attention is directed to the possibility of soon becoming a millionaire by some chemical discovery which will enable him to gain a monopoly of the soap market. If the subject of language is mentioned, these men are emphatic in their advice to study only living modern languages, "which will do you some good." Now every college man of observation and judgment knows full well that not one student in a score, perhaps not one in a hundred, ever makes any such use as is commonly called "practical" of his attainments in physics, in chemistry, in zoology or in botany. We know, too, that the prospect is small for any particular student to go as an ambassador to European courts, or to sit in a congress of the nations, even if his college work in modern language could fit

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him to do so. Not many will become clerks in corner groceries, or otherwise engage in business in localities where proficiency in the scholarly phases of some modern language will be of great money value to them. This penny-wise notion of college work is erroneous and pernicious. We base our demand for a generous and symmetrical course of study on higher than mere financial grounds.

"Philosophy bakes no bread," and philology builds no factories; but that wisdom is not yet antiquated which has held that such matters as the product of the oven — with the smoke of many factories and great coffers of cold cash — do not fill all the measure of human need. I pray you not to mistake my objections to a false and harmful idea of what college education should have in view, for opposition to certain lines of college work. Far from it. Every department is of value, and each one has, to some extent, its separate and special mission to perform. What we want is a well-balanced course, which will develop the student's strength in a harmonious way. We know not — he knows not — what his future will be. When maturity comes, when his tastes manifest themselves, when he knows his own mind, the specially trained man often finds himself and his training at serious odds. But more than for fitness for some pursuit, give us a broad and wholesome course of study, with all departments represented, that we may prepare young people to be *men* and *women*.

> Whatever fate one's future holds,
> Whatever scenes of bliss or woe,
> O'er all that coming time unfolds
> His college days their light shall throw.

III. But how shall we find room, in a four years' course, for the large number of subjects that are demanding recognition? How shall we find room for comparative philology? This general question, as it has repeatedly arisen, has been differently answered by the various colleges. In some, old subjects have been dropped out, or given less time, in order to make room for the new claimants. In others, a plurality of courses has been arranged, with the new subjects conspicu-

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ous in some of them, while the old ones were retained in others. Recently another mode of dealing with the difficulty has come into prominence. New subjects are added to the latter portion of the curriculum, and the old ones are retained. Then after a certain amount of symmetrical training the student, as he begins to know himself, is given some liberty of choice as to what lines of work he will pursue. The advantages of a general and of some special training are thus secured; and that fierceness of opposition to the old standards which has made itself so noisy of late, and which is engendered chiefly in the determination to make room for some new favorite, is allayed. An adequate and satisfactory solution of our difficulty has been found. The elective system, in some modification or variety of form, has come; and it has evidently come to stay. We can readily find room for comparative philology.

IV. If we are right so far: if our subject is indeed a science; if it is of real educational value; if we can make a place for it in the curriculum, will not the necessary means for teaching it be promptly forthcoming, as a matter of course? Not so. This is an age of many interests, crowding and pressing upon one another. Any matter, be it ever so valuable, must make itself heard and felt before it will be recognized. In this era, so largely devoted to material interests, the very title of our subject stands in the way of its general popularity. College trustees are usually business or professional men, who feel the forces of the world. If we are to impress upon our friends the truth as regards philology, we must speak, and speak often. We must remove that indefinite suspicion which will probably arise, that, somehow, this is nothing but the study of the classics, under a different name. When we make over this subject half the outcry that is made over biology or chemistry; when we demand the wherewithal with half the definiteness and persistency, we may hope to see several professorships of comparative philology established in Ohio colleges. There are already a few such professorships established in our country; but I have as

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yet noted none in this State. Each of our well endowed institutions ought to support one. Do not understand me to say that this subject is not taught in Ohio. In some of our colleges I know that that is being done; but it is done in a manner so secondary, and to an extent so meagre, that it scarcely deserves to be recognized as distinct from the language in connection with which this instruction is given. Language teachers will naturally be the first to be interested, and the first to speak in its behalf. When we have done what we can; when college presidents have given the merits of this subject a candid examination; when all friends of symmetrical and truly scientific training have seen this matter as it is, we may expect that the necessary means for teaching it will be forthcoming.

A few more words, and I am done. Public interest has been somewhat aroused on the general subject of language *versus* science. We offer here a science, with linguistic data for its foundation. We call scholars to a field that is fresh and attractive, with ample opportunities for original investigation. There is no need to wait for the spring-time, as for blossoms or bugs, nor to repair to some favored region of the earth, as for fossils. In all seasons and in all countries our facts are at hand. If we sometimes dig for roots, we as often cull linguistic flowers; and if we sometimes mine for dark and hidden things, we as often bring to light precious gems, crystals of beautiful sentiment and thought.

I would that time were left me in which to point out some of the indirectly helpful relations and results of philological study. Merely as a matter of common information it is worth one's notice. As the handmaid of history and the corner

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habit of observing illustrations of them, pleasant and perpetual opportunities are afforded. The indirect benefits and interesting phases of the subject are numerous.

The science is in a state of growth, vigorous, and very promising. To him who has a taste for philosophizing, a wide field is opened. In the light of geology and astronomy we may speculate concerning the origin of the world, and a nebular hypothesis is produced; in the light of zoology and paleontology the question of the origin of species may be more intelligently considered; so in the light of comparative philology theories are built up concerning the origin of language, the unity of the race, and the condition of primeval man. The consideration of the nature of the mind, and of its powers of expression, is necessarily involved; we are led into a broad and comprehensive study of the mental characteristics of mankind; and we find ourselves in the way of rendering obedience to the famous mandate inscribed on the temple of the oracle at Delphi, KNOW THYSELF.

Prof. W. D. Shipman.

ARTICLE XIV.

Christianity in Rome During the First Century.

PART I.

Rome was a mistress among empires. "She sat upon her seven hills, and from her throne of beauty ruled the world."[1] Within the century before Christ, Pompey, waging war, captured many Jews, and carried them, as slaves to this city of the great realm. But a colony of slaves could do nothing,—there was no power in so small a company,— so thought those

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they were few in number, feeble and without influence, little did it matter. At the time of Christ, Rome, possessing Judea as a province, with the Herods as governors, and Roman soldiers to guard all the interests of the Cæsars, there came an intimacy between the Jews of Rome and Palestine unknown before. By the passing to and fro of those engaged in commerce, of those attached to the military and of official connection, it would indeed be surprising if this small company of Jews in Rome did not receive words of help and influence, and new members in their synagogue, and from those of similar faith in Judea and other parts. After a generation or so, those Jews who came to Rome as slaves, became by their industry and frugality, free men. And once freemen, they doubtless journeyed frequently to Jerusalem, to attend the privileges of the feasts, and to attract for themselves or employers trade and commerce to this city in the West.

Just when it was that the words of Jesus became known in Rome, cannot be determined; but it must have been early, as companies of religious pilgrims, commercial men, military and government officers were continually passing between Rome and Jerusalem, and must have listened to Jesus during some part of his ministry, making portions of those great multitudes which came to hear or be healed, and once hearing and knowing, aided in spreading and noising abroad the matter of his teachings and doings. At the feast of Pentecost, just after the death and ascension of Jesus, there were "sojourners from Rome, both Jews and proselytes."[2]

The influence of the Jews in Rome had extended to others, and "proselytes," converted Gentiles, also became zealous. To Jerusalem they journeyed with similar purpose, and being there during the stirring times of the Master's and the Pentecostal preaching, caught tidings of the wonderful words. Returning to Rome, they, those converted, formed a nucleus around which gathered the growing Church.

Just who the first was to preach the Gospel in Rome is in great doubt. The Roman Catholic Church claim Peter to

[2] Acts ii. 10.

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have began preaching there in A.D. 43. But this is disputed by eminent authority outside of this Church, and by eminent authority within it. Peter was doubtless in this city in the last months of his life, and probably executed here, and perhaps upon the same day as Paul, as saith tradition. Aquila and his goodwife Priscilla, in common with many Jews and Christians in A.D. 52, were subject to especial Roman displeasure,[3] and were made to seek refuge in other parts.

Aquila and Priscilla went to Corinth, and after a few months to Ephesus, gaining a livelihood at tent-cloth making; and while in these cities gained fuller instruction, and a larger measure of the spirit from the companies of the faithful. In A.D. 58 they were in Rome again, and a small company of believers was gathered in their house. Words of grateful salutation were given them because of the high personal service they had at a former time rendered the Apostle Paul. In A.D. 58 Paul had not been in Rome, but he had labored in Corinth and Philippi, where were Roman colonies, and Ephesus and other cities of Asia Minor. He had in these places met many of the Jews and "proselytes" who had fled from the fierceness of Claudius, and had renewedly impressed them with the teachings of Jesus. These people returning to Rome, after the death of Claudius, thinking Nero could not be worse in his treatment of them, gathered themselves together and founded a church. The Apostolic salutations[4] show an acquaintance wide and familiar. This company of disciples came to the house of Aquila and Priscilla without the order and decorum of a people who had been blessed with a leader and instructor. The Epistle of Paul at this time was of large service. It gave them refreshment in Messianic history, it taught them of doctrines which made for righteousness, and strengthened them in their lowliness and humble life, and through the incentives of a strong man's words they went on upbuilding themselves, and thus widening the kingdom of their Lord and Saviour. The Apostle was more fa-

[3] Acts xviii. 1–3.

[4] Rom. xvi. 3–16. (These salutations are deserving of more attention than can be put into this present study).

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miliar with the people, than with their situation in Rome at the writing of his epistle. He only knew in general their trials with the great outside world; and of the disturbances within the small company regarding the Gospel as applicable to the varied wants, needs and views of the disciples. The Apostle, therefore, dwelt upon the Gospel from a broad view, and did not make those personal applications which he did to the congregations with which he was more familiar. In all his words he was faithful to the central truths. He was precise and comprehensive in his close, succeeding statements. "So much as in me is, I am ready to preach the gospel to you, also, that are in Rome. For I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek." [5]

In A.D. 58 Paul was returning from his months of consecrated toil to Jerusalem, and going even farther from his friends in Rome. He could not go from them without a word of fresh assurance. He carried them in his heart, and desired to be with them. It was at Corinth, where he was rendering a brief evangelistic labor, that he occupied himself in writing the Epistles to the Galatian and Roman congregations. These are his strongest and best stated Epistles. Thus happy in his strength and spirit, and with mind illumined in the midst of mission labor, he portrayed to the believers of every time a reason for the abounding hope within him. The central purpose of his communication to the Roman believers was that he might impart unto them some spiritual gift. His thought and his desired labor was that they might be established; and that they together might be comforted, might from the faith they possessed be for the warmth and growth of each other's souls. Pressing duties and privileges in Jerusalem prevented his presence among them, but

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bers looking for a helpful and spiritual ministry. The central and pre-eminent doctrines were presented, and from these went forth a warmth for the culture of their souls. He was not ashamed of the impartation of this spiritual gift. It was the power of God unto salvation to every one who laid hold of it, to the Jew first and also to the Greek. Such words meant much to those early Christians. They may have been few in numbers; as yet without seeming influence; but possessing persistency would make even those in authority to be engaged in their manner and methods of teaching and living. If Paul was not ashamed to declare the message, they ought not to be. Such a declaration gave courage and stability, which went far to solidify the fast moving influences towards a higher thought in this metropolis of the west. And to the end that they might be better founded in Christian thought, and by a line of argument and strength of statement unparalelled in apostolic or patristic literature, Paul writes upon the great essentials of man's nature and the heaven-descending Spirit. The former idea that spiritual fervor was for a single people, was supplanted by a fresher thought. The wall between the Jew and Gentile was to be torn down. God, in the giving of his truths and spirit was to know no more of race or people. The believing man received the blessing; the righteous were those who lived, not by rite, but by faith. In like words, the Apostle sets forth the Sacred Message in its entirety. There was no need of constraining himself to suit the policies of man. The righteousness of God by faith unto faith was no small or weak thing. It was the supreme element in the building of manhood. In briefest word and without elucidation, the Epistle argues *first*, the universal need in the human heart, and *second*, the universal grace of the Gospel. The need is because of sin, sorrow, doubt, and many mysteries; but the grace meets it, because of the fulness and unfailingness of its spiritual fervor and vigor. Grace is able to cover every need, and be victorious over all the foes of men. "If God be for us" in the presenting of this grace, who can be against us? What domination shall come

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from tribulation, anguish, persecution, famine, peril or sword? Over these we are more than conquerors! And against this message of grace given what philosophy can successfully engage? The various teachings of life or death, of angelology or principalities, the dangers of to-day or the fears of to-morrow, nor powers, nor things in the heights nor things in the depths, and the Apostle determined to leave no phase of philosophy or religion untouched, declares with sweeping emphasis that nothing is able to come between us and the affection of God.

Condescension was no part of the Roman mind. There was little or no intermingling in the society of the old-timed Roman families and the company of Jews who resided there. And even there was little or no communication between the officials of the synagogue and that company of their own people and proselytes who had imbibed the teachings of Jesus. The early ignorance concerning the Gospel, even after the reception of an Apostolic letter in A.D. 58, is best explained by this lack of having things in common. A well grounded knowledge had been with the "Church in the house of Aquila and Priscilla"; but with all their zeal, it was only after two or three years that the officials of the Synagogue began to heed its presence. Paul in A.D. 61 was in Rome, having appealed in his bonds in a Cæsarean prison to the higher Courts of the Cæsars. He was accounted and recognized by all as an authority, and as soon as his arrival was known these officials among the Jews waited upon him, and said: "But we desire to hear of thee what thou thinkest: for as concerning this sect, this heresy, we know that everywhere it is spoken against."[6] And the account continues, which suggests and outlines the wonderful flow of thought the gifted Paul must have presented, testifying of the kingdom, and persuading them of Jesus from the law of Moses and the Prophets; and that the salvatory doctrine which Jesus brought was broader than the Jewish Church, that it embraced the Gentile race. Paul daily conversed and taught

[6] Acts xxviii. 22.

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for some two years in his own hired dwelling, preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness.

The three years between A.D. 58 and 61, Paul had been in Jerusalem and Cæsarea, a great part of which time he had been in prison. Thus distant from the scenes of his mission toils, and shut out from the stirring influences of Judea, these years had restricted his influence among the people at large, but at the same time been highly productive to his own heart. These years of comparative quiet and meditation had been for the solidifying of the Gospel faith in his own mind. He had not met the influences which went forth from other leaders of thought, as a kind of secondary influence from the earlier Apostolic and the great Master's preaching. The fresher thoughts quickened by the thoughts of Jesus during this season he had not met. Paul's imprisonment hindered him in keeping abreast of the times. But his journey to Rome, and there meeting with the influences from the several parts of the realm, was for the calling from him statements both old and new, to meet these new teachings gathering in Asia Minor and the West. The writings of the Apostle to the Colossians, Ephesians, Philemon and the Philippians, show unmistakably, and especially the epistle to the believers in Colosse, that there was the dawn of a new philosophy particularly taking with the common folk. It may be a fancy, but it is worthy of consideration, whether the visit of Epaphras,[7] the pastor of Colosse, did not open to the mind of Paul the dangers entering into the life of the churches of Asia Minor. Gnosticism, an eclectic philosophy, gathered from the teachings of the four quarters, was arising in the minds of those away from the busy marts of the world. The heart of a nation is in its rugged and strong characters of its country folk. Gnosticism came from the country and not the seaboard. Its appearance was first noted by Paul at Colosse. It was prevalent there and had a stronger grip upon the people. Paul wrote more fervent and appealing words to

[7] Col. i. 7, 8.

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those of this place, than to the believers in Ephesus. Colosse was on the caravan route. Merchants, philosophers, and religious pilgrims here met, and as at the inns of early New England the questions of the schools, politics and the oracles were discussed. The citizens of Colosse hearing these debates, most naturally were influenced by them. To be sure there was a mixture of sentiment. Such is characteristic of this ism. It is only in the smaller towns, and in avenues where people of various social life are thrown together, that a mixed doctrine is engendered. Rome and other cities gathered people from every section, but people from each part and school here found many of similar habit and taste, and so did not mix, in company or discussion, with those of dissimilar social life. Paul was acquainted with these various doctrines, and saw a goodly portion of his thoughtful company endeavoring to utilize them to prove the stability of their own rich faith. Paul's thoughtful mind must have met this doctrine, and upon the words of Epaphras these epistles, Ephesians and Colossians, were penned, with much strengthening vigor and highmindedness. They rise in clearness of thought and closeness of application above any other of his words. His Epistle to the congregation in Rome may have been more intellectual, but in spiritual mindedness these tower to the heights of Apostolic literature. If the writings of Paul given the Christian companies in A.D. 68 are any indication, may we not discern in them the utterance which drove a wicked and corrupted man, though an Emperor, to renew his fiery onslaughts upon the believers? If Paul's words were written in calm and dispassionate moments, what must have been the accent of those words given the assembled companies of this imperial city? Applied Christianity is a terrible thing to the man who sins.

The conditions of the Roman realm were fitting for the advent of new things. The plebians were fretting under the reign of a Nero, and were reaching after new conquests. Intellectual, moral and social life was being stirred to the depths. Nero could not appreciate the undercurrent of feel-

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ing, and he must often have thought, if consideration was a part of his nature, how he could hold his waning power over the people. Thoughtfulness for the large welfare of the people was foreign to him, and rather than take any blame to himself for the vacillating and declining interests, he sought to arouse the loyal blood of Rome by persecuting the Jews, and Christians with them, for both were despised and he was unable to know the distinction between them. The fearful fire and the merry-making Emperor was a sad spectacle. Tradition and scant hints tell us that some of the more thoughtful of the royal house had been drawn towards the religion of Jesus. This did not cool the avaricious ambition of Nero in the least, but served to nerve him on in the cruel butcherings of his own citizens. Those were fearful times. It drove the objects of his fury into a closeness, a secresy and a loyalty to each other not felt before. The Catacombs, which could not long have been in use, were made places of refuge. The underground galleries of the dead, entered through some private way in the garden of a friend, were made places of safety for those who in heart and conduct were faithful to the instructions of the Lord and Master. High heat cannot long be retained. Nero's fury spent its force, and two or three years of comparative quiet rested over the nation.

Peter's relation to Rome, to our mind can be briefly stated. Internal criticism, from a historic basis, disproves the tradition of the Vatican. Peter could not have been in Rome very early, or until within a few months of his martyrdom. If so, how could we account for his presence in Antioch, in Jerusalem, or doing the work of a missionary? Or further, how account for the silence of Paul in A.D. 58 when he wrote the Epistle to the Romans; or later, when Paul was in the same city, in the midst of a small company of Christians at best, and yet no mention of Peter, in greeting or salutation, or reference to his labors? The six epistles which Paul wrote in Rome would somewhere have mentioned the apostle who lived and labored with Jesus, and who after many a trial in the fires of life's experience proved valiant in uplifting the

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banner of the Cross. Full well we recognize their differences. Paul had his mind and could vigorously express it. James, whose every fibre was Judaistic, did not fail in his strivings to hinder the progress of the Apostle to the Gentiles. Paul and James were strong men. Differences they may have had, and their diferences may have been to the detriment of the Church. But Peter was a man between them. The equal of neither in breadth of thought or sharpness of expression, but since the vision of the thrice descended net, in larger sympathy with the Apostle Paul. He, Peter, came to Rome about the year 67 or 68, after the writing of the Epistles of Paul. The Epistles bearing Peter's name were written in Rome. The first is, quite confidently, his. The well known impetuousness, softened by experie ce, is here pictured forth. The second Epistle differs much, and most too much from the first, for letters written under so many similar circumstances. There are points in it, however, near to his style of expression. Peter was in Rome in these months, and was doubtless exerting an influence in bringing, or trying to bring together, the Judaistic followers of James and the followers of Paul. There are many things left in mystery regarding the incidents of those years; but may we not, judging from the few hints we have, say that there were two congregations of Christians in the city, each having its own presbyters or overseers, and that though they agreed in many points, yet the Jewish convert, unable to forget that he was a Jew, and that the Gentile, unwilling to know of the fervor and rites descending from priest and prophet, failed to come together and to learn of the richer wisdom, as their Master would have them?

Peter did a work in Rome, however, not to be overlooked. In his busy life with the sore pressed people, they, the people, were eager to learn the events in the life of Jesus. Paul knew of them, but could not relate them as a believing eyewitness. And so Peter told once more the story of the great Teacher; and the Evangelist Mark, to preserve this account, for he knew that these men who were active participants in the work with Jesus would soon be called to enter upon im-

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mortal labors, acted as the amanuensis of Peter. As Paul imparted unto the people of Rome the teachings of Jesus, so Peter taught them the chief events of his life. The Gospel as recorded by Mark may well be called the Gospel according to Peter. In this service both Apostle and Evangelist were eminent in moulding the thought of the Roman church.

In spite of many crudities the tradition is strong that Paul and Peter were held in equal estimate. The testimonies of the images of the Catacombs often bring their names together. However much we may cast reflection upon specific tradition, its trend is towards a union of their labors. Peter and Paul were together in Rome only during the last months of their lives, when their writings were through, and they were zealous in strengthening their followers' hearts in meeting the fresh outbreaks of the furies of a cruel Nero. Each may have had his followers, and have suffered martyrdom with them; but that they were men who delighted in faithfulness, in zeal and in knowledge of spiritual things, one cannot doubt. Peter and Paul will ever live together in the hearts of the disciples of Jesus. *Rev. Anson Titus.*

ARTICLE XV.

About the Indians.

WE will not ask unanswerable questions respecting the origin of the American Indians or their languages. Such ques-

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The Indian is noted for his pride, which sometimes imparts a kind of dignity to his conduct. In his dirty blanket, a half-tanned robe, he will strut like an ideal lord. His pride, vanity and selfishness unite in making him believe in himself. He believes also in his tribe and race. A fundamental article of his creed is that the Indians are braver, more numerous and more powerful than the whites. On one occasion we attempted to convince Santanta, a noted chief of New Mexico, of his error. He could not speak much English, and we were ignorant of his jargon, and so we resorted to the sign language. Taking a pinch of sand between our thumb and finger, we said, "Indian." Then filling both hands, we said, "White man." "Heap lie!" he fiercely replied, and reversed the sign. Now while we are aware that individual instances do not equal satisfactory and convincing arguments, yet, as in the present instance, they illustrate general principles.

Their laziness is equal to their pride and vanity. During our long residence on the frontier, and while often in need of "help," we could never get the aid of male or female. The male would contemptuously reply, when we wished to employ him, "Work is for squaws;" while the squaws would never consent to learn the simplest lessons in "housework." Laziness and dirt are close companions, and the Indian is no exception to the general rule. They are a sullen race. We do not now remember that we ever heard one of them laugh. They seldom even smile. Their voices, ejaculations and whole demeanor seem to be the expression of internal moroseness. On the other hand, they will sing songs of savage triumph, while suffering the most exquisite torture. When driven to extremes in a desperate encounter, and confident that tricks are of no avail, they will fight with a desperation bordering on fury, or sternly submit themselves to the tender mercies of their conquerors.

The condition of the women is deplorable. They are the slaves of their husbands. Their proud, sullen, lazy lords do not seem to be aware that they have any rights or are capable of enjoying any pleasure. But this fact, though it may grieve,

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does not surprise us. In the whole known history of the race, with few and rare exceptions, brute force has been the symbol of superiority, and woman, as the weaker person, has been treated with contempt and held in slavish subjection. As the now dominant races advanced in civilization, the rightful supremacy of brute force was successfully disputed by intellectual development and moral power. And as we survey the past and the present of the race, we are forced to the conclusion that the true measure of national civilization is not philosophic speculation, like that of southern Asia, not pre-eminence in art, like that of Greece, nor in political firmness, like that of ancient Rome; but in the condition of the women. The rule will admit of universal application. The American people, for instance, are justly proud of their condition compared with the older nations of the world, and here woman occupies a higher social and political position than anywhere else. We should also add that the general expression of the squaws is most imploring.

Chastity to the roving tribes is an unknown word. Parents and near relatives will sell young girls to a life of shame. The bond that binds a husband to his wife seems destitute of sacredness. The treatment white women receive when captured is too horrible to describe. Their ingenuity in torturing prisoners is worthy of the old Inquisition. Their treachery corresponds with their depravity. The first lesson we learned of Gen. (better known as Kit) Carson was to this effect: "Never trust them. I have been among them forty years. I believe they like me. But they are governed by whims and caprice, and are impulsive. And you must not trust them." Now Gen. Carson was not a vagabond, or a border ruffian. He was one of the gentlest, bravest and noblest men we ever met.

The picture we have drawn of the Indian is dark. But is it more repulsive than can be drawn of our own ancestors? Are not all the traits of character we have noticed peculiar to every race in its infancy? Moreover, we have been writing of those tribes which have not come within the beneficial in-

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fluence of what we proudly call civilization. There are several tribes which, considering the brief time which has elapsed since they even began to forsake their wild life, will compare very favorably with the white man, and suggest the possibility of reclaiming the race. We now refer particularly to the Cherokees, Chickasaws and Creeks. The Commissioner of Indian Affairs speaks of these and some other tribes in the following language:

"These tribes will compare favorably in wealth and prosperity with almost any agricultural or pastoral community of the same number of persons in any of the States or Territories, and rank fairly in education, intelligence and progress. Each tribe has an organized government, divided into three branches, the legislative, executive and judicial, They publish newspapers, carry on manufacturing and merchandizing; they have their churches and ministers of the Gospel; they have their courts, and judges, and lawyers, and stock-raisers, and farmers, and mechanics; they have their schools, seminaries, and other institutions of learning, built and supported by the tribal funds of the Indians, without other aid from the General Government; and in fact there is nothing in any civilized community which they do not have."[1]

These tribes have reached this state amid many discouraging circumstances. During the existence of slavery they were regarded by the slave-owners with that degree of suspicion which is allied to hate. They believed that the famous "underground railroad" ran through the Indian villages; and hence, throughout the States bordering on the Indian Territory the toleration of the Indian was like that extended to the abolitionist. During the Civil War they suffered severely. The Government was too busy in its efforts to put down the Rebellion to show much interest in its unprotected and suffering wards; they were seriously injured by raiders from both sides. In their ignorance they were the dupes of sharpers; and yet they lived and continued to improve. This last is one of the most hopeful facts in their history and one of the most suggestive.

With some and various limitation, the description we have

[1] Annual Report, 1886, page ix.

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quoted of the condition of the Indians in the Great Territory will apply to many tribes collected on reservations in various parts of the country. We desire to call special attention to the once dreaded Sioux and Piegons. They still retain many of their vicious, savage characteristics, while imitating some of the better traits of the whites. They are rapidly becoming self-sustaining by engaging in some of the simpler industrial pursuits. They make good cattle raisers and farmers. Some learn mechanical trades. The possibility of elevating them is self-evident.

A brief comparison between the negro and Indian may be interesting and profitable to those who have the ability to analyze physical developments and moral and intellectual qualities. We can only say that the negro in his native country seems gentler and more reliable than the Indian. His fondness for lively music is inherent, and is an omen of hope. Still we cannot form a very correct idea of the race by what we see in this country, for the educating influence of slavery is distinctly seen in his present condition. He has been taught to work. He understands agriculture and some of the simpler mechanical trades. The women of the race are habituated to what we call "house-work." Since they have gained freedom they have accumulated property and shown a fondness for schools. Soon, we expect, they will equal the lower white classes of the north. The distant future is unknown. But the races are so different that while the negro was a source of profit as slave and caused but little alarm, the Indian could not have been held in bondage, His savage nature disqualified him for docile servitude. He would have gained his freedom by violence, or been exterminated. And does not this point to a better future for the red man?

The causes of the hatred which separates the Indians and white men are numerous. Perhaps part of it may result from that antagonism of races which exists in all parts of the world. Part of it may be traced to the relation of our Government to the aborigines. We are confident that both parties have erred. We have erred through ignorance of the real wants

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of the Indians and the rapacity of agents, and not because we had any desire to injure a weaker party. Human knowledge and wisdom are limited qualities. Except in the enactment of general laws the people of Maine cannot legislate for the people of Texas, nor those of Florida for those of Oregon. The conditions are different, and require different local laws. So we repeat we have erred in our legislative action. But the greater responsibility rests on the white man, because of his greater knowledge and resources. Part of this race animosity is due to causes which human skill cannot materially control. The white man wanted land. His welfare, if not his existence, depended on the gratification of this want. Our population is increasing with a rapidity which astonishes the civilized world. Villages, towns, cities and states are springing into existence. With rare exceptions the Indian only used the land for hunting. The white man wanted it for farms. Of course the Indian was crowded, or exterminated. They were not prepared for the great change. If they fell upon the stone of civilization they were crushed; if it fell on them they were destroyed. No human power could retard the tide of western emigration. The conflict begun in Massachusetts soon after the Pilgrims landed at Plymouth. It was fought in the valley of the Mississippi. It is now confined to the extreme southwest.

In this connection we may say that we have been told that the whites in Canada do not have much trouble with the Indian. This assertion, though used as a reproachful accusation against the people and government of the United States, is strictly true. Nor do we have any serious trouble with the Indians of Alaska, though for twenty years that vast territory, as large as that part of the United States east of the Mississippi, has been part of the United States. In both cases the cause of the peaceful relations between the races is the same. The land is not desired for agricultural purposes, and therefore the Indians are not molested. Yet we expect that in a very few years the discovery of coal in Alaska will begin the conflict.

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Another cause of trouble between the two races is the degraded class of whites that are first known to the Indian. Until a recent date they were called "border ruffians," and now "cow-boys." They are a reckless, desperate, brave class of unscrupulous gamblers. Many of them are fugitives from justice, and would doubtless go further west if indications of civil justice appeared in the regions they occupy. Armed with two revolvers and a huge sheath knife, they swagger on the frontier, the terror of peaceful citizens. They are splendid horsemen, and can use their weapons with wonderful quickness and accuracy. Human life is not valued by them. We were acquainted with one who when under the influence of whiskey boasted that he had killed twenty-one men. Near Hays City, Kansas, before the days of railroads, there was a burial place known as Boots Hill. We were told that thirty-two men had been buried there, and all but two had died with their boots on, that is, had been murdered. The two exceptions who had died natural deaths, had died of delirium tremens. These wild, reckless men regarded the Indian as a brute. They did not seem to think he had any rights they were bound to respect. And these, we say, were the first whites with whom the Indians became acquainted. The results were frequent collisions, loss of life, and adding intensity to the pre existing hate.

The trespasses on Indian reservation are frequent and aggravating. They go to hunt, graze cattle, and till the soil. They cut wood and hay. They defy the agent who has not force to resist their encroachments and punish their lawlessness. The Crows in northern Dakota, for instance, complain in strong language of these depredations. They are sufficiently intelligent to see that they and their children must suffer if the wood is destroyed. In that large tract known as the Indian Territory a large and well organized band of marauders have been for years threatening the public peace. Our government is too humane to inflict severe punishment, and the Indians are not in a condition to resist them. We are informed that there are not less than 25,000 of these

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marauders on Indian land, and they pretend to own 17,000,000 acres, though they have no legal right to a foot.

Intoxicating drink is another prolific cause of disturbance on the frontier between the two antagonistical races, and the most active agency in retarding the otherwise slow improvement of the better class of Indians. And this need not surprise those who live in civilized communities, since it is the cause of most of the wretchedness in our great cities. Philadelphia with its six thousand grog-shops, New York with its ten thousand, Boston with more than three thousand, has a corresponding amount of want and suffering. Now, if the white man when drunk is bad, the Indian is a fiend. And if bad men will evade the most stringent prohibitory laws, in the more advanced States, like Maine, Rhode Island and Georgia, for the purpose of gain, we can easily imagine the ease with which liquor can be introduced into Indian villages. Reform should begin at home. We feel that we are engaged in a hopeless task in preaching temperance to half civilized savages when we see what is going on in the shadows of our churches, and have a suspicion that rum exerts a powerful, if not an inestimable influence in our legislative halls. The evil will exist on the frontier so long as it is tolerated and even protected in the older states. And while high officials sip wine, the Indians will drink bad whiskey.

But something must be done, and that speedily, to solve this difficult Indian problem. The great herds of buffalo which until a recent date supplied the Indians with food have been slaughtered. Railroads, with their business advantages, but to the uncivilized tribes demoralizing influences, are insisting on the "right of way" through some of the largest Reservations. The tide of immigration is still flowing westward with irresistible force. The discovery of coal on some of the Reservations, the demand for the privilege of converting unoccupied land into homesteads by settlers, the gradual "dying out" of many tribes, are among the cogent reasons which demand an immediate answer to the question, What shall we do? The difficult problem has been settled in

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New England and all of the older states. The natives have been exterminated! The civilization which secures us in the enjoyment of our rights and liberties has been to them a millstone of destruction. If they fell on it they were broken. If it fell on them they were destroyed. Shall this work go on? Shall some future historian, when writing of the United States in the nineteenth century, assert that the American people with all their power, wealth, wisdom and humanity could not devise a way to civilize the Indians and therefore destroyed them? We shrink from giving an affirmative answer to this solemn question. The white man has greater intelligence, and therefore greater power and heavier responsibilities. We are encouraged, too. by the fact that within twenty-five years we, as a nation, have overcome greater difficulties than England has with Ireland. We have pushed to a successful termination the greatest war known to mankind. We feel so confident of our strength that not one was executed for treason, and influential seceders have seats in Congress. Every individual, whatever his antecedents, stands on an equality before the law. We have liberated four millions of slaves and conferred on them the rights of citizenship. We have so wisely managed our finances that, notwithstanding the enormous cost of the war, our credit is better than that of any nation in the world, while direct taxation is almost unknown. And shall the task of civilizing two hundred and fifty thousand Indians appal us? They may be savages, so were our ancestors; and those ancestors had no powerful nation to help them in their struggles for a better condition. They had traits of character which, when developed, make us what we are. The Indian, too, has traits and talents which, when developed, will make him a good citizen. A race that has produced a Philip, Tecumseh and Logan is not without a future.

We have already noticed the hopeful condition of several tribes in the Indian Territory. We may add that there are now not less than eight hundred devoted men and women in different parts of the country engaged in teaching the Indians.

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Then we have several schools designed to prepare young men and women, from different tribes, to enter upon a new career among their own people. The general result of these Training Schools is satisfactory to those most interested in the subject, though like all human institutions there is room for improvement. Occasionally a graduate falls into the habits of his tribe, but the majority of them are reclaimed from an idle, degraded life. They seem inspired with a desire to compete with our own young men and women in the great battle of existence. We are the more hopeful of their ultimate success when we reflect that our country is governed, not by the descendants of those who shed a lustre on a past generation, but by the descendants of those whose limited means compelled them to rely on themselves, instead of relying on hereditary merit. Hence the energy, courage and success of our people.

This suggests the thought that it is well for the nation to understand the exact worldly condition of those for whom the people of this country are responsible. On this point there is a mournful ignorance. The Indians as a class are not paupers. They are the richest poor people in the world. Without including the tents, houses, arms and other personal property, the 77,000 that live in the Indian Territory own more than 141,000,000 acres of land. This divided among individuals would give more than 500 acres to each man, woman and child. This territory is the most thickly populated of all the reservations. Yet while there are not much more than 250,000 Indians, government has set aside for their use more than 137,000,000 acres of good land. To this we must also add the 18,000,000 dollars which is held in trust

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ous stories we have heard about Indian agents. But unproved charges are not positive evidence. Those who make these charges are morally guilty for not doing something towards bringing the wrong doer to justice. They can, at least, write a letter to the Secretary of the Interior or Commissioner of Indian Affairs, which we are confident will receive immediate and careful attention. Until something like this is done we shall continue to believe that these agents are not different from their fellow-citizens; and we had rather trust the average Americans than any other class of people in the world. Still we must add the disgraceful fact that we are too much addicted to the unmanly habit of circulating unproved scandals. Were we to believe all we hear, we should wonder that Jefferson and Adams were permitted to act as presidents, and some of our most eminent citizens ought to be confined in prison instead of occupying prominent positions.

But we are wandering. What the good of the Indians and our honor now demands is more schools and more teachers. As the teacher makes the school we will say, first, these teachers should not be enthusiasts who believe that these savages can in a day be raised from their ignorance and degradation, but wise, practical persons, who see that in all human improvement the blade will first appear, then the ear. and after a great deal of patient and skilful toil and more patient waiting the field will be ready for the harvest. They hate our manners and despise some of our opinions. But wise instruction will eradicate these vicious opinions. Coercion will fail. Love, wisely expressed, will succeed. The men, and more particularly the boys, should be taught the utility and therefore value and importance of labor, that home, food, clothing and comfort depend on work. The women, particularly the girls, must be taught simple cooking, the use of the broom, the needle, and soap and water. It may be well to prepare them for the kingdom of heaven after death, and this preparation is made when they are prepared to live in this world.

We want more teachers. We want them from all denomi

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nations and sects and of all creeds. Let the Baptist come with his immersion robes, the Methodist singing the hymns of Wesley, the Episcopalian with his prayer-book in hand, the Congregationalist with his grand system of church government, the Unitarian with his generous culture, the Universalist with his hopeful future, the Catholic with his love and reverence for the cross. Let them all unite in saving a race from threatened destruction and our glorious nation from disgrace. And let them not for a moment forget the rebuke which the Great Teacher administered to his narrow and over-zealous disciple, "We saw one casting out devils in thy name; and we forbade him because he followed not us." Why forbid him? So long as devils are cast out, that is, so long as weak, erring man is helped, so long will every true man rejoice. Simon on his lofty pedestal is a disgrace to human nature. The gloomy recluse who flies from a world he should assist is worse than an infidel. But Francis of Assisi washing the ulcers of beggars, John Howard in quest of suffering that he may soothe and comfort his brethren, Mrs. Fry devoting all her energies to the reformation of prisoners and improvement of prisons — these are the true reformers and ornaments of our race. And such persons as these we want among the Indians. There are hundreds of such in our country who are ready to go forth as missionaries. Nor would we exclude the true business man. His example would aid the teacher and add force to practical instruction.

We have said we want more schools. By this we mean something more and very different from the educational system so deservedly popular and beneficial, established in the

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hands, at least once a day. They should be made familiar with the healthful sports and amusements so dear to children.

To accomplish this something more is necessary than voluntary attendance at an ordinary school for a few hours each day, and the balance of the time to live in dirty huts and be under the influence of degraded associates. They should, so far as possible, be separated from their families. This seemingly harsh but really benevolent course is indispensable to their future happiness. And this educational process can be made more successful by binding the children out to respectable people when they have reached a proper age.

The better to accomplish these desirable objects the tribal relations should immediately cease to be recognized, and so far as possible the Indians of all ages be scattered over the country. Those who choose to remain together as tribes should have a kind of local government forced upon them similar to that which exists in our cities, towns, or counties.

They will thus learn to govern themselves and become useful and respectable citizens. To carry out the system at which we have hinted may cause individual suffering, and perhaps what may be regarded by many as grievous hardships; but all children must crawl and totter and often fall before they can walk. Nor can these proposed measures be adopted until each family is given a homestead which cannot be mortgaged or sold for at least a generation. The destitute can be supplied with necessary tools and implements on similar conditions, and then informed, in the most positive terms, that they must depend on themselves, that except in extraordinary emergencies their future depends on themselves.

Many economical Americans may complain at the great expense necessary to carry our suggestions into effect. But we have already shown that the Indians are not paupers. And after each family has a homestead, the balance of the reservation should be sold and held as a sacred trust for the benefit of the Indians. They would thus have not less than one hundred millions of dollars. As the estimated number of

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Indians in the United States is not far from 250,000, this would be a very large educational fund.

The last suggestion we desire to make may not be acceptable to those who will have new and not very agreeable duties imposed on them by its adoption. It is this. So long as the tribal relations continue on the reservations station near them strong detachments of troops. We urge this, for it is an old axiom "that the display of force prevents the necessity of using force." These troops, like the police in our cities, would "keep the peace" by their presence. We would give the officers of the army the general supervision of the financial affairs of the Indians. We do not claim that these officers are any more reliable in business transactions than any class of educated gentlemen, yet after noticing their methods of transacting business for nearly a quarter of a century we have failed to discover how one of them can defraud the government of an hundred dollars without endangering his commission.

Because of the vastness of our subject we have been obliged to write somewhat disconnectedly. We cannot hope that our suggestions will be received with favor, but we do hope that what we have written may draw attention to the Indian problem. We should be exceedingly pleased if we can aid in provoking a discussion on the subject which will ultimately inform the American people of their duty to the Indians.

Since writing the foregoing we perceive that "the great public" is becoming interested in our subject. The question is being asked, What ought we, as a nation, do? How can we best do our duty to a wronged and doomed race? To aid in the good work we will call special attention to the annual

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to save a race from annihilation. We also learn, at least by inference, that two insurmountable difficulties are, first, the Anglo-Saxon pride of race which will not admit the Indians to a social equality; and secondly, the white man's love of gain which manufactures whiskey for them.

Chaplain G. Collins, U. S. A.

GENERAL REVIEW.

Bible Study in the Theological School and by the Active Pastor.

In the March and April (1886) numbers of the *Old Testament Student*, published at Chicago, Illinois, a claim was made that in the Theological Seminaries of our land "more work *in* the Bible should be done, and perhaps less work *about* it." The articles excited a good deal of interest, and were quite extensively noticed and commented upon by the religious press. In some instances the trustees of theological institutions gave attention to them, and in not a few of these institutions such study has been introduced.

Having started matters in the right direction in the Schools, the editor of *The Student* now directs attention to the importance of Bible-study by the active pastor. He says truly, "It is a matter of some interest to know whether or not the minister, the divinely authorized interpreter and teacher of the Word of God, is really performing his functions in this direction. Whatever else he may have to do, and in these days the majority of ministers are compelled to do much work which they have no business to do, the pastor must *teach the Bible*. To teach it he must *know* it. To know it he must *study* it." That the minister of to-day studies may be taken for granted. Indeed, it is probable that at no time in the history of the ministry, have study and general intellectual drill been more imperative than now; and it is equally probable that at no time has the demand for study met with so general response. But "what does the minister study? On what is his time spent? And further, shall one be satisfied with that work done on the Bible which may be classified under the heads of devotional reading and sermon-preparation? These are

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necessary? but they are not Bible study, although often wrongly regarded as such."

Ministers of to-day make a strong effort to be up with the times on all questions that concern the economic, political, scientific and intellectual life of the people. The daily paper, the reported utterances from the platform, are eagerly sought as interpreting the drift of the times in its bearing on these phases and interests of life. "But how many are as anxious to know the results of modern scholarship as applied to the Bible? It is true they may entertain the feeling that the work of modern scholars is unreliable, and so shun any contact with it. That class of ministers is not a small one which holds the belief that so far as concerns Bible-truth, whatever may be said of other truth, the older the statement, the more correct it is apt to be. Would one believe that out of every one thousand ministers there are four hundred and twenty-six, nearly one-half, who use only the Old Version in their personal study of the Bible? If the only difference between these versions was the printing as poetry of those portions of the Old Testament which are poetical, it is extremely difficult to understand why every student of the Bible should not take the New Version in his personal study. This is but one indication, and there are many, that the minister of the present age is slow to avail himself of what, if accepted, would prove most useful. There is a widely prevailing timidity, called conservatism. It is not true conservatism. It is a timorous inertia."

In the *January* (1887) number of *The Student*, the editor, Dr. William R. Harper, under the title: "Bible-Study in the Pastorate; Figures and Facts," gives some interesting results of inquiries which he has been making; and draws some conclusions therefrom that it will be profitable for Universalist ministers as well as others to reflect upon. We give his paper entire, and bespeak for it a careful reading.

"In order to ascertain, as exactly as possible, the general amount and character of Bible-study carried on by men who are engaged in the active work of the ministry, as well as to learn the opinions of these men on certain questions relating to theological instruction, the writer prepared and mailed to twelve hundred ministers a printed form containing certain questions, with a request for answers to them. That the reader may be better able to understand and appreciate the results of the inquiry thus instituted, it is necessary to make a statement of certain points relating to this printed form, the persons to whom it was sent, and the replies received.

"1. It was understood that the contents of the replies should be

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regarded as confidential, so far as concerned the publication of any statement in connection with any name. Had this fact been stated more definitely in the letter accompanying the printed form, the apprehensions of a smaller number would have been aroused.

"2. This printed form was not intended in any sense to extort 'confessions,' although it would seem to have been regarded by some in this light, if the letters which accompanied their replies are to be accepted as presenting their views. The existence of this idea may, perhaps, also account for the fact that a number of those of whom the request was made, failed to reply; a failure profoundly regretted by the writer, because there were special reasons, at least in some cases, for supposing that the contents of the reply would have been of particular interest.

"3, The ministers to whom the printed form was sent were of five denominations: Congregational, Baptist, Methodist, Presbyterian, Episcopalian. *All were graduates of a theological seminary.* All were men engaged in the actual work of the pastorate. All had been in the ministry five years; none longer than twenty years. Every name was carefully selected.

"4. The work of tabulating the 'returns' has been one of extreme difficulty. Most of the questions were not of a character to be answered by 'Yes,' or 'No.' The cases of no two men were alike. The necessary brevity of the reply in many instances left much to be inferred. Care has been taken, however, to present the substance of the replies in what is believed to be a strictly accurate form.

"5. As each one hundred replies was tabulated, it was noticed that the general average remained about the same. The statements herein given would not have been materially changed had the calculation been for five thousand instead of one thousand.

"6. In order to give uniformity to the statement, the calculation in each case has been made upon the basis of *one thousand.* This will present clearly the relative proportion under each head.

"7. Many details of a most interesting character were received in connection with the replies, which could not well be included in this presentation. These will furnish material for a second paper upon the subject in a future number of *The Student.*

"8. The thanks of the writer are hereby tendered the gentlemen who so kindly and courteously granted his request for information.

1. Average time in the ministry of those furnishing information,	10 3-4 years.
2. Number specially interested in Dogmatic Theology,	242
3. Number specially interested in Church History,	252
4. Number specially interested in New Testament Exegesis,	287
5. Number specially interested in Dogmatic Theology and New Testament Exegesis,	45
6. [illegible]	

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12. Number giving such time to New Testament, but not to Old Testament, 76
13. Number giving such time to Old Testament, but not to New Testament, 76
14. Number giving no special time to Bible-study, 288
15. Number giving time to the study of topics involving biblical study, 148
16. Number who have read the entire Old Testament in English one or more times since leaving the Seminary, 636
17. Number who have read the entire Old Testament in Hebrew, *——
18. Number who have read in Hebrew certain books:

Psalms,	164	Pentateuch,	102	Minor Prophets,	52
Genesis,	104	Isaiah,	104	Job	16

19. Number who read Hebrew with some degree of regularity, †180
20. Number who have read the entire New Testament in English one or more times since leaving the Seminary, 790
21. Number who have read the New Testament in Greek, 204
22. New Testament books which have been read in Greek:

Gospels by	212	Lesser Epistles by	112
Epistle to the Romans by	132	Epistles to the Corinthians by	84
Acts by	100	Epistle to the Galatians by	84
Epistle to the Hebrews by	92	Revelation by	48

23. Number who have taken up and made special study of separate books, 740
24. Old Testament books which have been studied specially:

Genesis by	292	Minor Prophets by	102
Psalms by	256	The Pentateuch by	96
Isaiah by	204	Ruth by	72
Job by	124	Jonah by	52
Daniel by	104	Song of Solomon by	36

25. New Testament books which have been studied specially:

Gospels by	380	Epistle to the Galatians by	176
Epistle to the Romans by	368	Lesser Epistles by	160
Acts by	228	Philemon by	136
Epistle to the Hebrews by	228	Epistles to the Corinthians by	120
Epistle to the Ephesians by	212	Gospel of John by	116
Revelation by	192	Epistle of James by	48

26. Number who have done special work in Old Testament History, 372
27. Number who have done special work in Old Testament Theology, 228
28. Number who have done expository preaching, ‡624
29. Number who have prepared exegetical papers:
    a) On the Old Testament, 132
    b) On the New Testament, 140
    c) On subjects of which the department was not specified, 124
30. In reference to the teaching of the English Bible in the Theological Seminary,
    a) Number out of a thousand favoring it, 888
    b) Number out of a thousand opposing it, 48
    c) Number expressing no opinion, 64
31. In reference to making Hebrew an elective in the Theological Seminary,
    a) Number favoring it, 136
    b) Number opposing it, 808
    c) Number expressing no opinion, 66
32. In reference to the advisability of having in the Theological Seminary instruction in Biblical Theology as distinct from Systematic Theology:
    a) Number favoring it, 932
    b) Number opposing it, 20
    c) Number expressing no opinion, 48

* Ten or twelve men had read more than one-half of the Old Testament in Hebrew, but no one had entirely finished it.

† It was difficult to make from the papers a satisfactory calculation on this point. The number 180 is probably an over-estimate.

‡ This was difficult to determine; men's ideas as to what expository preaching is, differ considerably.

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ology, and between the New Testament and Old Testament, we find that four hundred and sixty-seven, or nearly one-half of the whole number, take special interest in the New Testament. The other half, four hundred and ninety-four, give their chief attention to History and Dogmatic Theology. Fifty-five take special interest in the Old Testament, or, including those who combine the New Testament with the Old, one hundred and seventy-nine out of a thousand.

"2. From one stand-point, the number of those making use of the Revised Version in their personal Bible-study, is surprisingly large. And yet, when one reflects that forty-three ministers out of every hundred, do not avail themselves of this new and best Bible-help, there must arise a feeling of sincere regret that men should be so blind to what is manifestly their own best interest.

"3. At a rough estimate, only about one-half give special time to the study of the Bible outside of devotional reading and sermon-preparation. Devotional reading of the Bible is not Bible-study: nor is the preparing of a sermon to be regarded as Bible-study, unless, indeed, the sermon is in the strictest sense an expository one. Topical study of a certain kind may well be classified under this head; yet we doubt whether much of it is, after all, real Bible-study, We must draw the line somewhere between biblical study and Bible-study. Both are important; but much that is classified under the former caption cannot be included under the latter. Right here, we believe, is the mistake of many men. They suppose themselves to be doing work called Bible-study. If, however, they would but reflect, they would see that the work which they do under this head is, after all, something else. It is, of course, good work, and necessary work, but *not* Bible-study.

"4. There would, at first, seem to be ground for surprise that of those interrogated, not one had read the Old Testament through in Hebrew. But let us think: Does any one of us have among his acquaintances in the ministry one whom he knows to have done this? The fact is, that there has been no encouragement for work of this kind. What every average student ought to do during his seminary course, and what each pastor ought to do every five years of his pastorate has not been done even by one in ten thousand, not to speak of one in a thousand. It is, on the other hand, an encouraging feature of the returns, that so large a proportion, almost one in five, are now reading Hebrew with some degree of regularity. Four years ago this would have been one in twenty-five. Five years hence it will be *one in two.*

"5. One minister in three has studied specially the Book of Genesis; one in four, the Psalms; one in five, Isaiah; one in eight, Job; one in ten, Daniel; one in ten, the Minor Prophets; one in ten, the Pentateuch as a whole; one in fourteen, Ruth; one in twenty, Jonah. We may, each for himself, decide whether or not this is a creditable showing.

"6. We are surprised at the number, one in three, of those who

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have done special work in the line of Old Testament History; and even more so at the number, nearly one in four, who have given special study to Old Testament Theology.

"The fact that the International Sunday-school Lessons have emphasized the need of historical work, will perhaps account for the first; while the latter number is no doubt due, in great measure, to the publication of Oehler's Old Testament Theology, under the editorship of Professor Day.

"7. It was interesting to note the different opinions expressed concerning the value of expository preaching. Some had tried it, but, at the request of their auditors, had stopped. Others had found it more and more instructive and interesting. Is it really true that a man who *can* preach, will fail to interest his hearers in the interpretation of the Word of God, if he has prepared himself properly for his work? Such a thing is scarcely possible. It may be accepted as an established fact, that the man who fails as an expository preacher, fails, not because the people do not wish to hear the Bible expounded, but rather, because the preacher has not learned how to expound it, or has not taken sufficient time for preparation. It is only a diligent student that can expound Scripture. Sermons, the most attractive, may be "evolved out of one's inner consciousness;" Scripture-exposition cannot be so evolved. In short, men fail in their attempt to expound Scripture because, strange as it may seem, they do not know Scripture.

"8. Sooner or later, the Bible *in English* will be studied in all our seminaries. The times demand it. The demand must be granted. When nine ministers out of ten state in definite terms, upon the basis of their experience in the work for which the seminary is supposed to train a man, that it is desirable to have men trained in the English Bible, a pressure is brought to bear upon the seminaries which they cannot, if they would, withstand. Within five years every divinity school of influence will have made provision for instruction in the English Scriptures, not simply for those who study no Hebrew or Greek; but also for those who are at the same time doing linguistic work, and exegetical work of a critical character.

"9. Hebrew will never generally be made an elective. That is, for full graduation from a theological seminary there will be demanded in the future, as in the past, some knowledge of this language. The present system of requiring of all men the same amount of work, will certainly be modified. It must be so arranged that men who have special inability in acquiring language, may use the bulk of their time in lines of study where, perhaps, the results accomplished will be greater. There is no man, however, worthy of graduation from a theological seminary, who cannot, if he will make a proper effort, acquire sufficient Hebrew to be of great practical benefit to him. It is sheer nonsense for a man to claim either that he cannot learn it, or that when learned he can make no practical use of it. This might have been said a decade since, but to-day such a statement cannot stand for a minute.

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"10. Finally; if all who favored the introduction into the theological seminary of "Biblical Theology" as a branch of instruction distinct from "Dogmatic Theology," understood what is now meant by the term "Biblical Theology," there would seem to be very little difference of opinion in reference to the question. It is, however, a notorious fact that not one man in three really has a true conception of this term and of what it is intended to include. As in the case of the term "Higher Criticism," men will misunderstand it, no matter how often the correct meaning of it is presented. Nevertheless, one has only to know what "Biblical Theology" is to appreciate its paramount value. Of the various theological departments, this, more justly than any other, comes under the head of Bible-study.

"The writer of this paper is a layman; he has never been a pastor. It may be said that such a one is in no position to appreciate the care and burdens of a pastorate; that he little realizes the pressure resting upon the pastor, a presure which renders study in many cases next to impossible; and that, consequently, it is not for *him* to sit in judgment on those whose position he cannot appreciate.

"There is a measure of truth in this. It would, indeed be wholly true, if from an outside position, with no knowledge of facts, and with no interest in the subject, he were coldly and formally to philosophize as to what ought to be done. But this is not the case.

"During the past few years he has been brought, in a peculiar manner, into close relations with thousands of ministers. He has become personally acquainted with many hundreds. Every day in the year brings letters by the score from *ministers*, detailing their troubles, their difficulties, their disappointments, their afflictions. He has in this way gained a knowledge of the minister's life which even an experience of that life would not have given him. He is not on the outside, but rather on the inmost side. He does not write in order to criticize, but, if possible, to stimulate. And what is written rests upon the statements, the "confessions," as they themselves have termed them, of men in the work.

"Let everything be granted that is asked; let every allowance be made that is demanded; let every fact receive its most favorable interpretation. It nevertheless remains true that the ministry, taken through and through, comes far short of doing in the line of Bible-study, what *is* expected of them, what *ought* to be expected of them, and what they *ought* to expect of themselves. The Bible is not

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tain influential centers of theological thought, and that there was a rapidly growing concurrence with the views which had long prevailed among Universalists. We first note a departure from the traditional interpretation of the expressions "Coming of the Son of Man," "the End of the World," etc., in the earliest work from the pen of Rev. Hosea Ballou,—the "Notes on the Parables of the New Testament," published in 1804. Commenting on the Parable of the Wise and Foolish Virgins (Matt. xxv. 1–13), Father Ballou said:

"The time when the kingdom of heaven was likened unto wise and foolish virgins, I learn from the word then, which, being an adverb of time, has reference to a time before designated, which I find in the chapter preceding, verse 34: 'Verily, I say unto you, This generation shall not pass till all these things be fulfilled'" (p. 42).

And again, on p. 49, in illustration of Matt. xxv. 31–46 he said:

"In this parable of the sheep and goats, I inquire, first, The time to which Christ alludes when he saith, 'When the Son of Man shall come in his glory;' or what we ought to understand to be meant by his coming in his glory with his holy angels; which to ascertain, I turn to the words of Christ in St. Matthew xvi. 27, 28: 'For the Son of Man hath come in the glory of his Father, with his holy angels; and then shall he reward every man according to his works. Verily I say unto you, there be some standing here who shall not taste of death till they see the Son of Man coming in his kingdom.' The reader will turn to St. Mark ix. 1 for another modification of the same sentence. From these Scriptures, kind reader, we must learn, that the time of Christ's coming in his glory, with all his holy angels, was sometime in the life-time of those who attended on his preaching. The ever to be remembered day of Pentecost, when the Holy Spirit was sent in such a miraculous manner; when the Apostles of the Lamb that had been slain proclaimed with flaming tongues the power of the resurrection; and with glorious effect preached the gospel of reconciliation to the conversion of thousands, was, undoubtedly, the time of Christ's coming in his glory."

In the second edition, published in 1812, these comments are retained and the subject is discussed with greater fulness. In 1818 Father Ballou published a sermon, on 2 Thess. i. 7–9, in which after quoting Matt. xvi. 27, 28, as given above, he added:

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works, would commence during the natural life of those who heard this declaration."

Rev. Timothy Merritt, at that time one of the eminent preachers in the Methodist Episcopal Church, immediately published a reply. This was reviewed by Mr. Ballou. Mr. Merritt published a rejoinder, to which Mr. Ballou again made answer. Mr. Merritt attempted a vindication and defence of the common view of the Second Coming.

In 1826, Dr. Thomas Brown took the same ground held by Mr. Ballou, in his "History of the Origin and Progress of the Doctrine of Universal Salvation;" and in 1830, Essays on the Second Coming were simultaneously published by Rev. Jonathan Kidwell, of Indiana, and Rev. Warren Skinner, of Vermont, two Universalist preachers, who took the same view of the subject as that defended and sustained by Father Ballou. Possibly others in the Universalist Church wrote on the same subject, and it is quite probable that at the last named date, Father Ballou's opinions generally prevailed among us: and quite as probable that they were not entertained by any who then opposed Universalism.

In the QUARTERLY Article already referred to, we made mention of Prof. Alpheus Crosby's work sustaining our denominational views, published in 1850; of a subsequent English work, republished in this country; and of a recent endorsement of their soundness by Rev. Dr. Terry, of the M. E. Church, in his "Biblical Hermeneutics." In the QUARTERLY for April, 1885, we noticed, under the head of "Contemporary Literature," Rev. Dr. Israel P. Warren's book on "The Parousia," in which the old notions respecting "The Second Coming," are repudiated, and long established Universalist views are put forth as new discoveries.

And now, Rev. Dr. Curry, in the *Methodist Review* for January, 1887, of which he is editor, after a study of Dr. Warren's work, which he endorses, and from which he draws, rejects the traditional view, and contends that "The Second Coming, the inauguration of the real and perpetual parousia dates back more than eighteen hundred years, that is, from the day of Pentecost; which, however, was only the sunrising after a protracted dawning, and we know nothing of any other" (p. 23). He then adds:

"The scheme of interpretation, which is commonly spoken of as 'traditional,' has at no time been accepted as an essential part of the catholic faith, though certain elements of a physical eschatology found their way as interpolations into the Apostles' Creed as early as the

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fourth or fifth century. But a more spiritual conception of Christ's kingdom, though not so widely proclaimed, has been substantially accepted for three hundred years past by large portions of Protestant Christendom. That conception is, that immediately upon his ascension and enthronement at the right hand of the Father, Christ entered upon a campaign of conquest in our world with the joint agencies of the revealed word operating through men's understandings and the Holy Spirit acting upon their hearts; and that this work is now in progress, and is destined to go forward, without any essential change of conditions, to the *end*, that is, the consummation of the gospel dispensation, of which end many think that the Scriptures give no certain assurance as to how or when it will come. The joining of the end of the world (the *cosmos*) with the consummation of the gospel era, has no doubt been favored by the mistranslated clause (Matt. xxviii. 20)—the promise of Christ's presence with his apostles—which in the Authorized Version. is rendered 'even unto the end of the world.' The incorrectness of this is partially recognized in the Revised Version, by putting in the margin, as a more literal rendering, the words: 'the consummation of the age.' The meaning of the Greek word *αἰῶν*, *eon*, is not adequately reproduced by either of the words, 'world,' or 'age.' The term as there used is definite and specific, indicating a presumably well understood *eon*-epoch or dispensation—which must at least cover the whole period onward till the end of Christ's mediatorial reign, of which only the faintest intimations are in that place given" (pp. 23, 24).

The word *παρουσία*, *parousia*, Dr. Curry contends, signifies, not *coming*, as it is ordinarily rendered, but *presence*. And the following authorities are cited in defence of this rendering:

"Bloomfield quotes with approval the rendering made by Hales of the passage, 'What is the sign of thy coming?' (Matt. xxiv. 3,) changing *coming* to *presence*; and Rosenmüller paraphrases the passage, 'Porro quærunt, quondam præsential, Christi futurum esse signum'—'They ask what shall be the sign of God's presence.' Reuss (*History of Christian Theology*, p. 190) says: 'In it (*the parousia*) *permanence* is emphasized in contrast with the shortness of his former visitation, *for the word translated coming properly signifies 'presence.'* Dollinger (*First Age*, vol. ii., p. 7) writes: 'Jesus described the judgment on Jerusalem in the symbolic language of prophecy as connected with his *parousia*, and bade his disciples await his coming (becoming manifest), and recognize it in that event;' and still more definitely, a little farther on, he says: 'His presence, which is called in prophetic language a coming in the clouds of heaven, would consist in the manifestation of his divine interposition in human affairs as the expected protector of his Church.' 'Parousia,' says Stuart (*Bibliotheca Sacra*, vol. ix., p. 456), 'means not *coming*, it means *presence*.' Canons Evans and Farrar both declare in favor of 'presence' rather

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than 'coming,' as the only New Testament sense of the word; and even Meyer, who seems in some cases to refer to the *parousia* as something still in the future, says: 'After his repeated intimations of future suffering and death, the disciples could not conceive of the advent of Jesus to set up his kingdom, and make a *permanent stay*, in any other way than on a solemn second coming,' implying that really Christ's absence was not local or objective, but that the unspiritual minds of the disciples conceived of him as locally departed from them, so that his renewed manifestations to their quickened spiritual perceptions would appear to them like another coming down from heaven.

"If now we accept 'presence' instead of 'coming,' as the true meaning of *παρουσία*, signifying, not Christ's coming again to his people, but his abiding presence among them, we shall have a uniform and consistent sense for the word, as used in the New Testament. The *parousia* is, then, Christ's presence with his people, exercising his power in his mediatorial office; a precious and eternal abiding with his Church, of which he is the ever present and acting head. But in all this there is nothing that comes within the range of the sensuous perceptions. The promised 'presence' is wholly spiritual, but not therefore any the less real or personal.

"No doubt our Authorized Version of the Scriptures is responsible for not a little of the prevalent misapprehension of this subject. The notion of the 'Second Advent' was probably accepted by the makers of that version, though perhaps in a rather indefinite way, and accordingly they first read their own conceptions into the original and then transferred them more definitely into their translation. And now our New Versionists, though evidently aware of the mistakes of their predecessors and of the misleading renderings of the old version, have at once confessed its faultiness, and yet hesitated to clearly correct it; for they still translate the word in their text 'coming,' but tell us in the margin that the meaning of the Greek original is 'presence'" (pp. 17–19).

We cannot refrain from favoring our readers with Dr. Curry's criticism of the passage: "This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven" (Acts i. 11).

"It is claimed that this promise indicated not only the fact that Christ would return, but also described the manner and circumstances of his coming again. Our English Bible, in both the old and the new versions, says that his return shall be '*so and in like manner*, as ye beheld him going into heaven'—which has been construed to mean that his return will be attended with all the sensible accidents and conditions of his departure. The original words, answering to our 'in like manner,' are *ὃν τρόπον*, and perhaps no other phrase of two words in all the Greek Testament was ever made to carry so heavy a burden,—indicating, as they are made to do, not only the

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fact of the coming again, but also and especially the 'identity of its mode and manner,'—which it is claimed by such eminent authorities as Alford, and Hackett, and Alexander, and an innumerable consenting multitude, is the only possible construction of the words used. But the Scriptures are their own best interpreter, and to them our appeal shall be made.

"The phrase in question occurs elsewhere in the New Testament four times, two of which (Matt. xxiii. 37, and Luke xiii. 34,) are identical in both form and substance, being used to express Christ's purposed care for Jerusalem, '*Even as* — *ὃν τρόπον* — a hen gathereth her chickens under her wings.' In these cases it will not do to say, as Alford says in the other and parallel case, that the phrase 'must be applied literally,' for the supposition would be simply absurd. In Acts vii. 28, we have Stephen's reference to Moses's killing the Egyptian, and his subsequent attempt to make peace between two contending Hebrews, when he that did his neighbor wrong thrust him (Moses) away, saying: Wouldst thou kill me, *as* — *ὃν τρόπον* — thou killedst the Egyptian yesterday?' Certainly in that case only the *fact* of the killing, without any reference to the 'manner or method,' was involved in the inquiry. The same words are found in 2 Tim. iii. 8, in the clause, 'And *like as* — *ὅν τρόπον* — Jannes and Jambres withstood Moses,' etc., when certainly the fact only, and not its special details of 'manner and method,' is intended to be indicated. It thus appears that in every other case in which the phrase used in Acts i. 7, to indicate the coming again of the ascended Christ is employed, it certainly designates a *fact* and nothing more, and accordingly it has for its English equivalents in the places severally, 'even as,' 'as,' and 'like as,' with the evident purpose in each case to declare a fact without referring to its conditions. Is it not evident, then, that the phrase in question has been rather too largely drawn upon?"

One paragraph in Dr. Curry's article seems to contain a contradiction. We give it entire, and then add a brief criticism:

"The conversation on the Mount of Olives (Matt. xxiv.) related to an event of the utmost importance, then about to occur. The significance in relation to Christ's kingdom of the things there spoken of, constituted their occurrence pre-eminently a manifestation of Christ's presence in human affairs, and especially in those that related to the Church. Our Lord's words were spoken in response to the twofold question of the disciples concerning his *παρουσία* (manifested presence) and the *συντέλειας τοῦ αἰῶνος* (the consummation of the aeon — that is, in that case, the gospel dispensation). The an-

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yond the range of men's senses, and which were incomparably the more important — that is, the entire removal of the old theocracy, which had been placed, by its custodians, in direct and violent opposition to Christ's incoming kingdom. The qualifying words, εὐθέως δὲ μετὰ, by which the two parts of the one great event is indicated, are evidently intended to express an order of thought rather than a contiguity of times. While to the outward vision the Jewish State would be passing into ruin, to the divine eye the αἰῶν instituted at Sinai through Moses for the literal Israel having served its purpose, was nearing its end; and, because of the perverse unbelief and rebellion of the Jewish rulers and people, the transaction which, in any event, was appointed to take place, would be attended with terrible devastations and fearful tragedy in human history is foretold by Christ in the imagery usually employed in setting forth great prophetic events — the darkening of the sun and moon, the falling of stars, and the shaking of the powers of heaven. The precise date of the culmination of this catastrophe is not declared, but its time is fixed in the most direct terms, within the continuance of the then present generation. As a prophecy of future events the twenty-fourth chapter of Matthew, of the lessons of which the twenty-fifth is an illustration and 'improvement,'— found its complete fulfillment in the destruction of Jerusalem and the removal of the Jewish theocracy; which removal, however, opened the outlook toward the future and coming glory of the Church" (pp. 20, 21).

There is no doubt that Dr. Curry is correct in saying that Christ taught that "the αἰῶν instituted at Sinai through Moses . . was nearing its end;" but where, in support of his assertion that the question asked by the disciples concerning "the consummation of the aeon" was asked with reference to "the gospel dispensation" does he give the words of Christ or of any New Testament writer? What answer did Christ give to that question? None at all, for Dr. Curry says that the twenty-fourth and twenty-fifth chapters of Matthew, where Christ's answers are recorded, found their "complete fulfillment in the destruction of Jerusalem and the removal of the Jewish theocracy." The disciples raised a question concerning the end of the aeon in which they were living; and that question he answered. Where is there any proof that they questioned concerning the end of an aeon not then begun? Either Dr. Curry is in error in assuming that the question referred to the end of "the gospel dispensation" or aeon; or, as he has shown, Christ answered a very different question. On first reading we thought the assertion in regard to the end of "the gospel dispensation" a slip of the pen; but from a previous declaration that the destruction of Jerusalem was "a lively figure through which to illustrate the resurrection of the dead — that is, the

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everlasting life after death — and the final judgment" (p. 19); and from the closing words of the article, where the doctor speaks of "the reign of grace in the spiritual Zion, reaching from the day of Pentecost to the indefinitely remote and dimly apprehended completion of the gospel age — ἕως τῆς συντελείας τοῦ αἰῶνος," we are of the opinion that he intentionally interprets the disciples' question as referring to the end of the Christian, and not the Jewish aeon.

But aside from this mistake — a relic of the traditional interpretation,— Dr. Curry's Article is a valuable contribution towards a right understanding of a subject which has had a most mischievous handling in the past; and, appearing where it does it will exert a wide and beneficent influence.

Religious World.

At last it is decided that Rev. Mr. Hume is an Orthodox Missionary, and is to be returned to India. The future probationers and the no-future probationers both claim a victory gained in this decision, and it may be presumed that both are therefore equally happy. The Prudential Committee consents, in the following form of statement:

"After several interviews and much correspondence, it appears that Mr. Hume regards the hypothesis in question as not forbidden by the Scriptures, and that some considerations favor it, while on the other hand he affirms that he has not in his past utterances committed himself, and that he does not now commit himself to the acceptance of the hypothesis. It has been a question with the Committee how far sympathy with this hypothesis, even where it is not accepted, would control one's thought and action; but it has not been unmindful of the fact that Mr. Hume is not a new applicant for missionary appointment. He has for eleven years rendered good service in the missionary field, and the record of that service as well as his recent statements give reasonable assurance that he will work in the future as in the past as a loyal representative of the American Board and in harmony with the wishes of his mission as expressed in their letter of October 28, 1886, 'that he avoid the preaching or teaching of any speculation in favor of a future probation.' The Committee, therefore, assents to the return of Mr. Hume to his cherished work in the Maratha Mission."

On the third of February, Mr. Hume was asked to give the Prudential Committee a brief statement of his theological position, which they might lay before the public, in connection with their decision of the question of his return to India.

"I now consent," he says, "that the public should be put in pos-

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session of that which was prepared for it in the circumstances mentioned above. This memorandum briefly indicates my theological position and my distinct understanding that, if I should return to India, I should go free from pledges and with the same liberty of thought and speech as is enjoyed by Congregational ministers at home." The memorandum was as follows:—

"Mr. Hume authorizes the statement that, in a public utterance last summer which has been criticised, he did not commit himself to any theory concerning God's ways of grace toward the heathen. He firmly holds every doctrine of the evangelical faith, and takes the position that no man need be finally lost for lack of a gracious opportunity of salvation through Christ, but only for refusing it. In regard to God's method of giving this gracious opportunity to the heathen who never hear of Christ, he does not profess to have any certain knowledge, since he believes the Bible is not explicit on this point; yet reverently seeking to form opinions on such subjects in accordance with the spirit of God's revealed Word, he holds himself free to consider as legitimate such opinions thereupon, not contrary to Scripture, as are entertained among evangelical ministers, and in a lengthy correspondence has fully explained his position. In the future, as in the past, he expects to work in loyalty to the Board, and in harmony with the brethren of his mission, and is confident that he can do so."

The sum of the matter seems to be that the Board expect that Mr. Hume will be silent in regard to themes that the so-called Evangelical Churches at home are not united on; while Mr Hume expects to enjoy the same freedom of thought and speech that is enjoyed by ministers of all shades of opinions at home.

—Archæologists have been greatly interested in the unearthing of the ruins of *Tell Hum*, now generally recognized by the learned in such matters as the old Capernaum; and their interest has greatly increased as there have been found what seemed to be the remains of an old Jewish Synagogue, and which has been thought to be the historical structure in which our Saviour so often taught and performed his miracles. In his "Recovery of Jerusalem," Colonel Wilson has attempted a reconstruction of this ancient place of worship. He contends that it was not built of basaltic stones, as were the other buildings of Capernaum, but wholly of limestone; and among its ruins he finds remnants of Corinthian columns and of Architraves. The whole structure measured 75 feet and 9 inches in length and 36 feet and 9 inches in width. This identification, so generally accepted by scholars is now seriously called in question and doubted by Pastor Adolf Frey, a Swiss traveller, who has published in the Journal of the German Palestine Society, a description of his investigations on the Sea of Gennesaret. Narrating his approach to *Tell Hum*, he adds:

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"To the north of this we find the famous ruins. Excavations have in part laid them bare. We notice some cornices decorated more or less, two Corinthian capitals, fragments of columns, a complete pedestal, 0.90 meters high which carried a column of 0.70 meters in diameter, as can be seen by a block yet upon it; further a heavy pillar with projecting half columns, two half columns connected, which meet at a right angle, and accordingly probably formed a corner. One of the walls has been cleared to some extent. It shows six stone blocks 0.60 meters high, the longest measuring 1.10 meters. Beneath it, down in the ground, is seen a second layer of similar material. One interesting item remains yet to be mentioned, namely, a kind of a throne. It consists of a yellowish red limestone. The back support is decorated on the right and on the left side. The right side is plainly visible. Its decoration is a face which reminds one at once of the red Apollo heads on the sarcophagi of *Umm Kes*. My companions also had recognized in it a human face, before I had given expression to my view. Besides the similarity with the Apollo head, which others might doubt, it is nevertheless proved that at this place we are not to look for the remains of the famous synagogue, however much many are inclined to do so."

A human head, an image either of a man, or of a supposed god, would not be a portion of the decoration of a Jewish synagogue. Tourists of the future must clear up this difficulty. And doubtless further excavations will solve the mystery.

— It is gratifying to note that the Board of Managers of the Freedmen's Aid Society of the Methodist Episcopal Church, have risen to the obligations of duty and Christian consistency in the demand which they make and intend to enforce on the Local Board of Trustees of the Chattanooga University, who have attempted to shut the doors of that Institution against colored applicants for admission. They demand that the Trustees shall rescind the resolutions passed by them excluding colored men from the University, and that Prof. Caulkins, who insulted a whole race, offended the Church and dishonored the Froedmen's Aid Society, must be dismissed, or the Society will take the University into its own hands at the earliest possible moment.

— The condition of the colored people in the South is constantly improving. As an indication of their material prosperity we give the following from the *Augusta Chronicle:*

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years 1881, '85 and '86, from which we glean the following information:

"In 1881, the colored people returned property for taxation as follows: Land, 650,358 acres, valued at $1,754,800; city and town property, $1,323,045; amount of money and solvent debts of all kinds, $96,399; household and kitchen furniture, $600,892; horses, mules, etc., $2,213,021; plantation and mechanical tools, $225,973; value of property not enumerated, $264,821; aggregate of whole property, $6,478,951, which was an increase over 1880 of $671,179.

"In 1885 the landed property had increased to 788,376 acres, valued at $2,362,889. The increase in land in four years amounted to 128,018 acres; in valuation, $908,089, or an average annual increase of $152,022. The total valuation of property for 1885, $8,153,390, an increase of $1,674,439.

"In 1886, the landed estate had increased to 802,939 acres, against 660,358 acres in '81, an increase of 142,581 acres. The increased valuation of land in '86 over '81 was $753,398. The total valuation of property in '86, $8,655,298, an increase over 1881 of $2,176,347 or an average annual increase (five years) of $435,269.

"Polls returned by colored people in 1881 were 94,748; in '85 99,578; in 1880, 99,428.

"The foregoing must appear to every reasonable man a most encouraging exhibit. It clearly shows that the Negro is not oppressed in Georgia. Instead of being oppressed, he is helped, morally, religiously, educationally, and financially.

"The Negroes, planned for and directed through long years, are learning by degrees to plan for and direct themselves. They are constantly improving, and they are, as a people, growing steadily in recognition of the fact that they are Georgians among Georgians; that those who once sustained to them the relationship of masters are their sincere friends."

— Dr. Strong, in his vigorously written work on "Our Country," calls our serious attention, by an array of facts that are truly appalling to the dangers which threaten our republic. He shows that west of the Mississippi the liquor saloons average one to every forty-three voters. East of the Mississippi there is one to every 107 voters. *The New York Evening Post* is publishing a series of graphic charts, with explanatory letter-press, showing that in some localities saloons are crowding legitimate business to the wall. The average ratio for the city of New York is one saloon to every 28 voters, and one to every 168 of the population. In addition to 8688 licensed liquor saloons, by which term is included all places in which liquor is sold to be drunk on the premises, the *Post* estimates that there are 1000 unlicensed saloons openly carrying on business in violation of the law This would make the total ratio of liquor places in New York city

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one to every 23 voters. As a result of this infamous traffic the death rate from intemperance, the divorces and separations of husbands and wives, and the ratio of murders is larger than in other countries. Mulhall, in his "Dictionary of Statistics," gives the following: Annual deaths from drink in every thousand of the population are, in England, two; Scotland, three; Ireland, two; France, two; Switzerland, three; Sweden, six; the State of New York, twelve. The divorces and separations in every thousand marriages were in 1880, in England, two; Scotland, three; France, nine; Massachusetts, forty-five. The ratio of murders per million of population has of late been in England, 711; in Ireland, 883; in France, 796; in Germany, 937; in the United States, 2,460; in Italy, 3,024; in Spain, 3,200. That we are only exceeded by debased Italy and by hot-blooded Spain, is a fearful fact.

What is most shameful in connection with the fact that a large proportion of this demoralization is traceable to the drinking habits of our people, is the complicity of our National and State governments in the criminal traffic. Ninety cents on every gallon of whiskey manufactured in this country goes to the General Government, making the whole people participators in the profit of blood money. The additional sums received by the State Governments for licenses, furnish protection and respectability to the traffic, and still further involve the people at large in whatever pecuniary benefit the city or town of our residence thus obtains. In the town of Revere, Mass., the money received from licenses amounts to fifteen dollars per capita to the voters, an argument, so it seems by the town's vote recently in favor of license, that outweighs every consideration of morals and humanity.

—The recent passage of a High License Law by the lower House of the New York Legislature, indicates a strange infatuation and self-deception on the part of the professed temperance men who favored it on the ground that High License will diminish the sale of intoxicants, —a result that has never followed in the history of such foolish experiments. Fifty thousand dollars expended by the Liquor Dealers of New York to secure this legislation also indicates how those interested view the matter. But in spite of this backward step in the Empire State, the Temperance tide is rising, and must yet sweep the liquor traffic into oblivion. Already the Legislatures of Michigan, Texas, Tennessee, Oregon and West Virginia have granted the petitions of the people to be allowed to vote on Constitutional Amendments outlawing the traffic in alcoholic beverages.

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CONTEMPORARY LITERATURE.

1. The Ante-Nicene Fathers. Translations of the Writings of the Fathers down to A.D. 325. The Rev. Alexander Roberts, D.D., and James Donaldson, LL.D., Editors. American Reprint of the Edinburgh Edition. Revised and Chronologically Arranged, with brief Prefaces and Occasional Notes by A. Cleveland Coxe, D D. Vol. I. The Apostolic Fathers. — Justin Martyr. — Irenæus. Vol. II. Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, and Clement of Alexandria (Entire). Vol. III. Latin Christianity: Its Founder, Tertullian. i. Apologetic; ii. Anti-Marcion; iii. Ethical. Vol. IV. Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second. Vol. V. Hippolytus, Cyprian, Caius, Novatian, Appendix. Vol. VI. Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius. Vol. VII. Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily and Liturgies. Vol. VIII. The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages. Buffalo: The Christian Literature Company. 1885-1886. Royal 8vo. $3.50 per vol.

Nearly two years ago, on the appearance of the first volume of this American edition of the Fathers, we called attention to its importance, its elegant dress, convenient form, and valuable notes, evincing critical and painstaking editorial ability. Now that the work is completed, and at a price, it would seem, which brings it within the means of the average minister, we desire to give such a notice of the contents of the several volumes as will incite the pastors in our own Church especially, to procure and read these unique Historic Books.

Volume One contains all that is extant of the writings of Clement, Mathetes, Polycarp, Ignatius, Barnabas and Papias — known as the Apostolic Fathers, — with the added writings of Justin Martyr and Irenæus, all produced between A D. 97 and 200. They represent the thought, spirit and usages of Christians who lived nearest the time of Christ and the Apostles, and are a valuable help in estimating the place and importance of the New Testament writings. No man need now take his opinions on this important matter at second hand, but can come at once to the fountain-head of all that scholars know on this subject. Next to the New Testament the contents of this volume are the most valuable writings, in showing us just what Christianity was before paganism smothered it in rituals, or corrupted it by the refinements, so-called, of the philosophy of that age.

In the second volume we have the Pastor or Shepherd of Hermas, which, with Tatian's Address, Theophilus' Letter and Athenagoras' Plea, set forth and urge true Christian living, and enjoin various duties and virtues; and then come the writings of Clemens Alexandrinus or Clement of Alexandria, the founder of the first Christian school, and teacher of the doctrines and philosophy of Christianity. Punishment, he says, is administered by the Heavenly Instructor as medicine is given to the sick, or as a vine is pruned of its useless and cumbersome wood; and its infliction is proof that God loves the punished, and is visiting them with stripes for their good. Clement had been the disciple of Socrates and Plato, but putting himself under the instruction of Pantænus, he enters the school of Christ, and rises to great eminence as the teacher of others, and gains the title from Eusebius of being an "incomparable master of Christian philosophy." He was especially solicitous to win pagans from the follies and immoralities of their darkened heathenism, to rest in the truth and live in the purity of Christ, on whose benignity and philanthropy, wisdom, faithfulness, and righteousness he lovingly dwells.

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The third volume and a portion of the fourth is given to the writings of Tertullian, selections being made from those composed while he was in fellowship with the Catholic Church, and those written after he became a Montanist. Tertullian was an African, a man of learning, a vehement writer, often enlivening his page with wit and satire, and sometimes with most bitter invective, as in the thirtieth chapter of *De Spectaculis*, where he announces the joy with which he shall behold the wrestlers "tossing in the fiery billows," at the day of judgment. He prides himself also on his logic, but it often limps in his invectives against the heathen and against heresies. As the greatest, however, of the earlier defenders of Latin Christianity, — so different in its modes of thought, its spirit, and the graces of its literature from the Greek, — and in some things the preparer of Augustine's mind, Tertullian should be read by those who desire to trace the differences just indicated, and to fix in their minds the historical bearings of the thoughts of the leaders in those early days.

The writings of Felix and Commodian are "thrown in as a sort of Appendix to Tertullian, and illustrate the school and the Church of the same country" Up to and including their time, Latin Christianity is essentially North-African, and remains so until Augustine, a century later, gives it an Italian coloring. Felix was a lawyer before his conversion to Christianity, and his style is finished and scholarly. He asserts the strict eternity of hell-torments, and represents this as the common opinion of Christians; a statement which must be qualified to mean the African Christians, for certainly it was not the opinion entertained in the Greek school. Commodian or Commodianus, was also a North-African. Only a fragment of his writings remains, and in it he puts forth theories concerning a thousand years' punishment of the wicked, and then their destruction.

The remainder of the fourth volume — over 450 pages — contains the two great works of Origen: the Principiis, and Against Celsus, to which are appended a fair and impartial account of the life of Origen, by Dr. Crombie. Dr. F. H. Scrivener, "one of the ablest of living biblical scholars and critics," is also quoted as saying: "Origen is the most celebrated biblical critic of antiquity. His is the highest name among the critics and expositors of the early Church He is perpetually engaged in the discussion of various readings of the New Testament, and employs language in describing the then existing state of the text which would be deemed strong if applied even to its present condition, after the changes which sixteen more centuries must needs have produced. . . . Seldom have such warmth of fancy and so bold a grasp of mind been united with the lifelong, patient industry which procured for this famous man the honorable appellation of *Adamantius*."

Origen emphatically and unambiguously taught, in his *De Principiis*, the doctrine of the Restoration of all souls (as see chapter vi., Book II.), and his opinion was regarded as Orthodox till long after his decease. Unfortunately the greater part of his writings are not preserved in the original Greek, but in a Latin translation by Rufinus, who took great liberties, as will be manifest to all who, consulting this volume, will read the translation of the Greek, so far as it is known, as placed in parallel columns with the Latin. The work against Celsus, who had attacked Revealed Religion, is instructive in an eminent degree, and ought to be read by those who would know on what grounds the Scriptures were first attacked, how many things sneeringly said at present were said and refuted long ago, and what singular objections were peculiar to that early

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age. Origen's Universalism is also manifest in this reply. See Book V., chapters xv. and xvi.

Volume Five takes the reader back again to the North-African Church, and contains the writings of Hippolytus, Cyprian, Caius and Novatian. The chief work of Hippolytus, "The Refutation of all Heresies," is a recently discovered treasure, being found in a convent on Mount Athos so late as the year 1842. It was at first attributed to Origen, afterwards to Epiphanus, Didymus, Aetius, Caius, and Tertullian. Hippolytus was a believer in literal hell-fire, burning forever. The same is also true of Cyprian, who was an enthusiastic disciple of Tertullian, whom he regarded as almost infallible, and whose fiery spirit he imitated. The writings of Caius and Novatian are brief and fragmentary.

The sixth volume discloses with great clearness the fact that primitive Christianity was Greek and not Latin, in form and character, dogma, worship and polity. Gregory was for eight years a pupil of Origen, whose life, spirit and doctrine he eulogizes in the highest terms. Dionysius was also Origen's pupil. Africanus was a pupil of Heraclas, who assisted Origen at Alexandria. Methodius combats some of Origen's theories, especially of interpretation, and his notions on free-will, but does not combat his doctrine of the final restoration of all souls; but on the contrary, in his "Discourse on the Resurrection," plainly teaches (pp. 364–366) that God will not leave man faulty forever, but "dissolves him again into his original materials, in order that, by remodelling, all the blemishes in him might waste away and disappear." Arnobius was an African, originally a teacher of rhetoric and a vehement opposer of Christianity; but being converted seems to have adopted the tenets of Tertullian and Cyprian. His great work is "Against the Heathen," and is not to be looked upon "as a systematic exposition or vindication of Christianity, but as a retort upon the heathen of the charges which they preferred against the Christians." It is difficult to say just what his views of the destiny of the wicked were, as he seems sometimes to teach the annihilation of the wicked, and sometimes their endless suffering.

Volume Seven is largely composed of the writings of Lactantius, the most scholarly of the Latin Fathers. Before his conversion to Christianity, Lactantius had attained great eminence as a teacher of rhetoric, being a pupil of Arnobius, whose fame he far outstripped. His principal work is "The Christian Institutions," or an "Introduction to True Religion." His attempt is to show the falsity of all pagan religions and heathen philosophies, to defend Christianity against all adversaries, instruct concerning the true worship of God, and teach the endless punishment of the wicked and the endless bliss of the righteous. Shorter writings from minor lights in the Latin Church follow. Then come the "Teachings of the Twelve Apostles," as discovered in the library of the Jerusalem Monastery of the Most Holy Sepulchre at Constantinople, by Bishop Bryennios, in 1873. This interesting document, which teaches not one of the distinctive dogmas of the now so-called Evangelical Churches, is followed by what is styled the "Constitutions of the Holy Apostles," probably written not earlier than the fourth century; then come "The Homily ascribed to Clement," written probably in the first half of the second century; and then come what are called three "Early Liturgies," the date of either of which it is impossible to determine.

The eighth and last volume is much the largest of the series, and is made up of a great variety of early documents, including "The Testaments of the Twelve Patriarchs," an exceedingly interesting collection; the "Pseudo Clementine Literature;" the "Apocrypha of the New Testament;" "The Decretals," a collection of stupendous frauds issued

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by the Church of Rome, claiming to have been a series of "Papal Edicts" from Clement and his successors during the Ante-Nicene ages, but really the manufactured product of the *ninth century;* the "Memoirs of Edessa and other Syriac Documents," referred to by Eusebius, but probably "neither wholly genuine nor in details authentic;" and concluding with several "Fragments of the Second and Third Centuries."

The series as a whole is, perhaps, the most significant enterprise in Christian literature ever undertaken in the New World. Based on the expensive and not orderly arranged Edinburgh edition, this edition has been chronologically arranged, ably edited, furnished with copious indexes both of subject matter and of Scripture references, and is afforded in handsomer volumes, better paper and typography, at one-third the cost of the foreign and inferior publication. The price has been slightly advanced from the orignal subscription offer, which was three dollars per volume, and may possibly yet be still further advanced; but as we stated at the outset, it is now within reach of the average salaried pastor, and ought to be in the possession of every minister who cares to know what the Church produced in its earliest days. The biographical and critical introductions to the writings of each author are models of compact brevity, catholicity of spirit and fairness. The eight volumes average six hundred pages each.

The Buffalo Christian Literature Company, encouraged by the patronage extended to this enterprise, are now engaged in the publication of the Nicene and Post Nicene Fathers, of which we hope to speak more at length hereafter. These are being edited by Dr. Philip Schaff, assisted by a number of Patristic Scholars of Europe and America. We can do no better service to our readers than to advise them to send to the Company for a descriptive Prospectus.

2. Memoir of William Henry Channing. By Octavius Brooks Frothingham. Boston and New York. Houghton, Mifflin & Co. 1886. 16mo. pp. 491. $2.00.

The subject of this Memoir, a nephew of Rev. William Ellery Channing, D.D., was, it is claimed by his biographer, more rich in the great essentials of genius than was his renowned uncle, — a claim which at first view seems extravagant, but is fully borne out as one peruses the extracts from his writings which make up so large a portion of the unique Memoir. The biographer had a difficult task before him in attempting to portray the career of a gifted man whose life was so full of great hopes which were never to be realized, and whose brilliant powers, though unflaggingly used, were never to produce the immediate results which he craved, and yet were never wholly wasted energies. But the task has been accomplished with great tact, sympathetic criticism, and in a style that is at once graceful and strong. While the story is not in the ordinary sense of the word autobiographical, but is wholly Mr. Frothingham's marshalling of dates and events, Mr. Channing's letters, essays and sermons are so interwoven with the narrative as to give us his mental and spiritual portrait from his own hand: the portrait of a gifted, sincere, pure-hearted man. His boyhood, passed in his uncle's home in Boston, his college years, and the time spent in his theological training at Cambridge, were characterized by the manifestation of a rare simplicity, gentleness, purity of thought and feeling, and a conscientiousness that was exceptional. After no little itinerant and missionary service, his first pastorate began in Cincinnati, in 1839, and ended two years

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later, when for a time he abandoned the pulpit, having imbibed serious doubts with regard to the authenticity of historical Christianity. His letters covering this period of his life have a peculiar interest to the psychological student. Christ as the great light of the world still illuminated his heart, and erelong he settled it to the satisfaction of his keen intelligence, that the New Testament record, fully and as completely as it was possible for any record to do it, describes what his life upon the earth was. "Miracles," he said, "seem only natural in a man made one with Him who is the Life of all life, and the Spirit of all spirits." He then renewed his pulpit labors, and was recognized thereafter as a light and power in the pulpit, a true Conservative among all shades of scepticism and all grades of Radicals.

Ardent and active in the Anti-slavery cause, sympathizing in the dreams and struggles of the Socialists, he put his full heart into his work, found eager listeners to his message, and made a profound impression wherever he uttered his eloquent words. In 1854 he went to England, and there was his home during the remainder of his earthly career, which came to a close on the 22d of December, 1884. During these thirty years he frequently revisited his native land, rendering loyal service here during the trying days of the Rebellion, and then lifted up his voice in the principal cities of England in behalf of our national cause, and thus did no little towards inciting and preserving sympathy for us among the people of the Mother Country.

The record of such a life contains many valuable lessons, and therefore well repays perusal.

8. Ancient Cities from the Dawn to the Daylight. By William Burnett Wright. Boston and New York. Houghton, Mifflin & Co. 1866. 16mo. pp. 291. $1.25.

This charmingly interesting book is made up of fifteen chapters, thus entitled: i. Ur, the City of Saints; ii. Nineveh, the City of Soldiers; iii. Babylon, the City of Sensualists; iv. Memphis, the City of the Dead; v. Alexandria, the City of the Creed Makers; vi., Petra, the City of Shams; vii. Damascus, the City of Substance; viii. Tyre, the City of Merchants; ix. Athens, the City of Culture; x. Rome, the City of the Law Givers; xi. Samaria, the City of Politicians; xii. Susa, the City of Satraps; xiii. Jerusalem, the City of the Pharisees; xiv. New Jerusalem, 1. The City of God; xv. New Jerusalem: 2. The King. For the most part these titles are happily selected; but we fail to see the significance of calling Ur, "the City of Saints," or of classing the "New Jerusalem" —not yet built, and largely a prophetic city,—among the ancients. But aside from this, the chapters are all charming and instructive, and the author writes in a style so pleasing and simple, but withal so eloquent in its statement of facts and deduction and enforcement of principles, as to indicate that he might worthily have been a citizen of the "City of Culture," which he so admirably describes. The spirit and temper of the book, as well as its rhetoric, may well be sampled in its closing paragraphs:

"To-day Jesus Christ is the central fact of human history. No man offers a system

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with the most ardent Christian, must confess the sovereignty of Christ by writing every date, not A.U.C., from the founding of Rome, but A.D., from the year of our Lord, before men will understand, or read, or buy his book.

"Napoleon reminded Bertrand that no man had ever lived for whom a century after his death a single individual could be found willing to die, though after eighteen centuries millions would gladly give their lives for Jesus Christ. 'I know men,' said the emperor, 'and Jesus Christ is not a man. Shall we venture to class him with Socrates and Confucius? Why do ladies choose to wear upon their bosoms crosses of gold, or pearls, or diamonds? Why have they not taught jewellers to carve them cups of malachite or emerald for ornaments to commemorate the death of Socrates? The cross was the symbol of uttermost degradation and ignominy, the gibbet of the ancient world, until some power lifted it from the mire and stamped it upon the sky in stars. One cannot visit the opera, the theatre, or any place of fashion without seeing on every hand, in letters of living light, the sign of the Son of Man, and reading, if one has eyes that see, 'To him every knee shall bow.'

"That Jesus did not rise from the dead, and that he wrought no miracles, may be safely conceded to any man who will, without the resurrection and without the miracles, adequately explain the place held by Jesus Christ. By denying the miracles we only make miracles of the conceded facts. Before us stands a column overtopping by an immeasurable altitude every other pedestal on earth. No stairway winds around it. No ladder made by hands has ever reached so high. Upon it stands the man we once saw sitting by the well, wearied with his journey. How did he get there? We are told he has no wings. Miracles are only wings which help us to explain the facts we are impotent to deny."

4. Essays, Reviews, and Discourses. By Daniel D. Whedon, D.D., LL.D., Author of "The Freedom of the Will," "Commentary on the New Testament," etc. With a Biographical Sketch by his Son, the Rev J. S. Whedon, M.A., and his Nephew, the Rev. D. A. Whedon, S.T.D.

Statements: Theological and Critical By Daniel D. Whedon, D.D., LL.D., etc. Collected and Edited by his Son, etc. New York: Phillips & Hunt. 1887. 16mo. pp. 352; 400. (The two volumes,) $2.50.

The Rev. Dr. Daniel D. Whedon, for twenty-eight years editor of the *Methodist Quarterly Review*, was, by general consent, the theologian of the Christian denomination of which he was a faithful and ever-loyal servant, and an eminently bright ornament. In the failing years of his earthly life, he was importuned by many friends to collect the various papers published by him in the *Quarterly* and elsewhere, and present them to the public in a more convenient and accessible form, in order that the generation born since his work began, might be able to obtain the advantages of familiarity with his writings. The work was undertaken, but failing health, resulting in death, forbade its completion by himself. His son and nephew have, with pious care, carried out the plan, and the two volumes named above embody the result. The first volume contains the longer, and by the author, the more highly prized efforts of his pen, prefaced by a brief but comprehensive biography. The second volume is made up of more brief discussions, covering a wide range of themes. By the whole work one is put in possession of some of the ablest and best prepared statements and defences of Arminian Methodism as it is held by the M. E. Church; and some of the keen criticisms of Calvinism which have done so much to modify if not to wholly destroy its original features, and to make possible many of the peculiar characteristics of the New Orthodoxy. While we dissent with all the powers of mind, conscience and affection, from the doctrines of Substitutional Atonement, Probation, and the Resurrection of the Body, as they are herein taught, we admire the clear statements in which they are embodied, the logical consistency of the argument from the premises assumed, and the rhetorical forms in which the dogmas are stated and illustrated. It will greatly profit our preachers to familiarize themselves

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with the doctrines of the largest of the Protestant sects as thus set forth by an acknowledged leader of such eminent ability.

5 Brazil. Its Condition and Prospects. By C. C. Andrews, Ex-Consul to Brazil, etc. New York: D. Appleton & Co. 1887. pp. 352.

This book, written in popular style, gives just the information that a stranger to a country would be likely to seek. For three years a resident of Rio de Janeiro, in the service of the United States Government, the author had excellent opportunities to become acquainted with intelligent natives, and to observe the various branches of trade, the domestic, social, religious and political condition of the people at large. What he saw he here records. Civil service rules are unknown, and political affairs are vilely corrupt. Office is bestowed in return for party service, and as there are frequent alternations of party supremacy, there is frequent change of officials. In industrial improvements Brazil is about fifty years behind the United States, but as many Americans are, for various reasons, seeking a home there, changes are inevitable. Educational advantages are meagre. "Taking the free population at upward of seven millions, there is but one school in proportion to every 1,356 inhabitants, which is far from satisfying the needs of a population scattered over a vast territory, and separated by great distances. Many of the schools, too, are not provided with teachers; almost all are kept in hired houses, and badly situated in sanitary regards. Pupils of different sexes cannot attend the same school. In the whole country there are 1,315 schools for girls. The school population, composed of boys and girls from six to fifteen years of age, amounts to 1,902,454, of whom only 321,449 are registered as pupils, leaving 1,581,005 who do not go to any school." There are some private schools, but they are closed to all who are not Catholics. Brazil is a Catholic country, but religious liberty is declared in the Constitution, and exists practically in the principal cities. "At present the Catholic Church in Brazil is in a feeble state. The priests are poorly paid. As an intellectual force they amount to but very little, and do not have that consideration which the Catholic clergy enjoy in Protestant countries." "From 1874 to 1879," says Mr. Andrews, "the state expended the immense sum of $13,000,000 to promote immigration and support immigrants." But the efforts are comparatively resultless, owing to the fact that the immigrant wishes to become a land-owner, but, while the government has lands for sale at low prices, it is difficult and sometimes impossible to secure a valid title, as no records of sales are kept, and the risk of litigation with other claimants is too great.

6. The Fourth Gospel. The Question of its Origin Stated and Discussed. By James Freeman Clarke. Boston: Geo. H. Ellis. 1886. 16mo. pp. 70.

The question is stated by Dr. Clarke thus: "The problem of the Fourth Gospel is this; how could a Gospel proceeding from John, one of the apostles of Jesus, give a view of his character and life differing in many

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by Dr. Abbott. He then gives his own opinion, which is substantially this: The traditions in this Gospel come, no doubt, from John. But the conversations which he had with the disciples occurred at different times and probably were not written out, or if written, were not brought together until after his death Some of them agree with the Synoptics; others contain new matter, valuable as giving a higher and more spiritual view of the character of Jesus; in some instances the thoughts of John are so intimately blended with his recollections of what Jesus himself said, that it is difficult to separate them; and, finally, the imperfect insight or memory of those who reported John's teachings accounts for some things that are said. The theory is in some respects plausible, but being wholly based on imagination, we fail to see how it solves the problem, or renders any aid thereto.

7. Sermons New and Old. By Archbishop Trench, Author of "Notes on the Parables," "Notes on the Miracles," etc. New York: D. Appleton & Co. 1886. pp. 306.

It was one of the marked literary characteristics of Archbishop Trench (recently deceased) that he took great delight in studying out the significance of words, and was fond of making them yield up all their varied wealth of meaning. His volume on the "Study of Words" bears witness to his wonderful ability in this direction. It became a "ruling passion," and is manifest in this volume of Sermons. Sometimes it is helpful to the reader, and at others it excites wonder, if not the smile of derision at the forced and unnatural meaning given to the plainest and most significant declarations of the sacred writers. The vein of seriousness which runs through all these pages, and the fine homiletic lessons which they convey, reconcile us in part to the obvious hypercriticisms, and give a truly helpful and spiritual tone to the sermons as a whole. While the sermons are all good, we especially admire those on "The Woman who was a Sinner," "Joseph and his Brethren," "Bearing One Another's Burdens," "The Thorn in the Flesh." and "Pontius Pilate."

8. Talks with Socrates About Life. Translations from the Gorgias and the Republic of Plato. New York: Charles Scribner's Sons. 1886. 16mo. pp. 176. $1.50.

This is one of a series (each volume complete in itself) of the Greek Classics. The critics generally pronounce it the best English version that has been made, and the reader will find it exceedingly interesting and profitable. In the volume before us the dialectic power of Socrates is seen at its best. Brought into collision with Polus, the conceited pupil of Gorgias, the rhetorician, Socrates uses his skill in the most powerful and convincing manner in showing the sophistry of mere utilitarianism, and the meanness of all low motives to the discharge of duty. His logic is faultless, and his philosophy is sublime.

9. The Poison Problem, or the Cause and Cure of Intemperance. By Felix L. Oswald, M.D. New York: D. Appleton and Co. 1887. 16mo. pp. 138.

We have here a strong plea for total abstinence from the use of alcoholic beverages, based on abundant testimony as to their poisonous nature, and on vigorous reasoning therefrom. Dr. Oswald is quite in advance of some of his brethren in the medical profession, in not regarding alcoholic drugs as essential to useful medicine. There are many substitutes, he shows, far more effective in reaching the ends for which

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medicine is given. The book is also radical in the means suggested for the removal of the liquor nuisance. It advocates the prohibition of the traffic as the duty of the state to the individual citizen and to itself, in self-defence against crime and pauperism. Dr. Oswald's style is clear, compact and simple, and his book cannot fail to do good.

10. Habit, and Its Importance in Education. An Essay in Pedagogical Psychology. Translated from the German of Dr. Paul Radestock, by F. A. Caspari. With an Introduction by G. Stanley Hall, Ph.D., Professor of Psychology and Pedagogy, Johns Hopkins University. Boston: D. C. Heath & Co. 1886. 16mo. pp. ix., 117. 60 cents.

The importance and influence of habit is universally conceded, but the philosophy of the subject is only imperfectly understood. This work, addressed to teachers, attempts to show how habits are formed, what habits should be encouraged and reinforced; and by what method, obedient to the laws of the mind of the pupil, the wise teacher can aid this important, this life-influencing work. The author is no novice on the subject, but has enviable fame as the writer of several psychological monographs, has read widely in the whole range of Anthropological studies, and has superior faculty in absorbing the literature of this peculiar field and re-stating it in simplest terms and the most lucid and attractive manner. In the work before us he gives, therefore, not mere speculations and half-digested theories, but the sober and careful results of the researches of such eminent thinkers and writers as Wendt, Renomier, Charcot, Maudsley, Jackson, and the school of Spencer. The book is, as we have said, for teachers, and will be an invaluable aid in their work. None the less is it a work for parents to study, and for the reading public generally to look into.

11. Life and Labors of the Rev. W. E. Boardman. By Mrs. Boardman. With a Preface by the Rev. Mark Guy Pearse. New York: D. Appleton & Co. 1886. 16mo. pp. 260.

The subject of this Memoir was well-known as a leader in the Perfectionism or Perfect Holiness movement in the Methodist Church. His own life, in its purity, patience and sweetness, was a grand commendation of the peculiar doctrines which he taught by the persuasion of his voice and in several admirable productions from his pen. During the late war Mr. Boardman rendered valuable and efficient services as Secretary of the Christian Commission. At one period of his life he was eminent in Sunday School work; but after the close of the war he gave himself almost unreservedly to the propagation of the Higher Life doctrines, connecting with these, in his later years, successful efforts for the establishment of a Faith and Prayer Cure, in England, where he closed his days. His biography is, therefore, quite as much the description of a spiritual evolution as it is the record of the events of ordinary individual life. To all interested in the doctrine of Perfect Holiness the book will be especially pleasing, as Mrs. Boardman is in fullest accord with her husband's views, and writes concerning them in hearty sympathy; while the general reader cannot fail to be profited by the story of Mr. Boardman's patriotic work during the Rebellion.

12. Systems of Education; A History and Criticism of the Principles, Methods, Organization and Moral Discipline Advocated by Eminent Educationists. By John Gill, Professor of Education, Normal College, Cheltenham, England. Boston: D. C. Heath & Co. 1886. 16mo pp. viii., 312. $1.00.

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Education has become a science, and the history of its steps from simplest forms to its present development is full of interest, and ought to be understood by every teacher. It will cure the conceit of such as flatter themselves that they are seeking to make original experiments while they are only repeating the crudities long ago abandoned by the wise; and will cheer and encourage those who, while pursuing wise lines of effort, are following methods which do not produce startling and immediate results, by assuring them that their earnest efforts will not be fruitless. Since 1852 Prof. Gill has been teaching the History of English Systems of Education. His lectures he has now put in this terse form, and his work is beyond all suspicion of superficiality. Beginning with Roger Ascham, born in 1535, whom he styles "the father of school method," and coming down to Prof. Moseley, of our day, he includes Comenius, Milton, Locke, Knox, Pestalozzi, Oberlin, Fröbel and his kindergarten, Bell, Lancaster and others, describing the peculiarities of their systems and methods, and showing the progress made by selecting, combining, applying the peculiar advantages of each. The book can be read with profit by all teachers, and cannot fail to interest any others who may peruse it.

18. "New Every Morning." A Year Book for Girls. Edited by Annie H. Ryder. Boston: D. Lothrop & Co. 16mo. pp. 196. $1.00

In a very clever way Miss Ryder has done, especially for girls, what several have aimed to do for the sexes indiscriminately and for people of all ages. She selects from some helpful writer a sentence, sometimes several short sentences, for each day in the year, in the hope that the perusal thereof in the morning or at the evening hour may suggest profitable meditations, and stimulate to a hopeful and active life, consecrated to personal purity and to the noblest effort to make life an influence for good. This general idea of the purpose of the book is well expressed in the first quotation made — a poem from the pen of Susan Coolidge:

"Every day is a fresh beginning,
  Every morn is the world made new.
You who are weary of sorrow and sinning,
  Here is a beautiful hope for you:
  A hope for me and a hope for you.

"All the past things are past and over;
  The tasks are done, and the tears are shed;
Yesterday's errors let yesterday cover;
  Yesterday's wounds, which smarted and bled,
  Are healed with the healing which night has shed.

"Yesterday now is a part of forever;
  Bound up in a sheaf which God holds tight,
With glad days, and sad days, and bad days, which never
  Shall visit us more with their bloom and their blight,
  Their fulness of sunshine or sorrowful night.

"Let them go, since we cannot relieve them,
  Cannot undo and cannot atone;
God in His mercy receive, forgive them!
  Only the new days are our own

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glance such as one might give to an unimportant work, or to a superficially written story, can suffice for this important theme and the manner in which it is here handled. The author gives fair and quite full statements of the theories, and the grounds for them, of those who deny the Mosaic origin of the Pentateuchal Codes, and then enters into a thorough and exhaustive examination of the weight and value of these denials. The conclusion which he reaches, and to which we think he brings his readers, is that the bulk and essence of the Pentateuchal Codes exhibit the evidences of one great system of legislation and bear the impress of the Mosaic Age. They were, beyond doubt, promulgated by Moses, but whether they were codified by him in written form is quite another question; but the probabilities are that they were. The law is evidently the product of divine revelation, complete at the first, and not the development of successive ages. It is, strictly speaking, Mosaic. Concerning those parts of the Pentateuch of which it is expressly said that Moses wrote them, one common style is now conceded. The once confident statement of leaders in what is called the "Higher Criticism," that the art of writing was unknown among the Semitic peoples, and among the Israelites in particular, during the Mosaic Age, is now conceded to have little foundation in fact. Even Dr. Kuenen now says: "That the Israelites possessed an alphabet, and knew the art of writing, in the Mosaic age, is not subject to reasonable doubt, and is now almost universally admitted." And Ewald says of the Semitic alphabet: "We need not scruple to assume that Israel knew and used it in Egypt before Moses." In the language of Mr. Vos, "So far, therefore, as inherent probability goes, we must accept, together with the Mosaic origin of the Pentateuchal Codes, the view that they were written either by Moses, or by others under his direction and superintendence."

15. Hints toward a Select and Descriptive Bibliography of Education. Arranged by Topics and Indexed by Authors. By G. Stanley Hall and John M. Mansfield. Boston: D. C. Heath & Co. 1886. 16mo. pp. 309. $1.00.

Prof. Hall has here put forth what he calls "not a finished bibliography, but only the first beginnings of such an one as should be." It would be strange, therefore, if there were not repetitions, inaccuracies, and other indications of crudeness manifest. But the wonder is not that there are so many, but that there are not more. The author is probably the most competent person for the work here undertaken, and he has laid all who are interested in Education under lasting obligation. The publishers, too, are to be commended for risking such a venture, thus making possible what otherwise could not be obtained, the knowledge which these pages afford. To one studying the Science of Education this work is invaluable, it is so thoroughly classified that one can easily discover what has been published on any phase of the general theme.

16. Katy of Catoctin; or The Chain-Breakers. A National Romance. By George Alfred Townsend ("Gath"). New York: D. Appleton & Co. 1886. 12mo. pp, 567.

Taking the John Brown raid as his starting point, the author attempts to tell the story of the Rebellion as its waves of war beat upon the shores of the Potomac and the Shenandoah, and its fearful tragedy culminated in the death of President Lincoln. The scenery of western Maryland and of the region of Harper's Ferry is faithfully delineated,

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much of it as we vividly recall its distinctness as we marched, camped and fought among it. The lives and habits of the Dunkers who worshipped at the White Meeting House near Smoketown, on the right of the battlefield of Antietam, are well described. The life of Wilkes Booth during the years of the war is sketched and the account of his brutal coarseness is drawn from authentic sources; while his flight and fate after the assassination of the President are detailed with all their anxieties and horrors. There is much that is interesting and instructive in these pages, but we confess to a feeling that in bringing the immoralities of of some of his characters before us, the habit of the newspaper correspondent in pandering to prurient tastes is perniciously manifest.

17. Simplicity and Fascination. By Anne Beale. Boston: Lee & Shepard. 1886. 12mo. pp. 499.

This is a clever story, but thoroughly English in style, scenery, customs, games, songs, love-making, class distinctions, and praise of the Established Church. Many of the conversations related in it are exceedingly stilted and seemingly very unreal in actual life, but the plot of the story is well worked up, and its effect is healthy and pure.

18. Dr. Channing's Note Book. Passages from the Unpublished Manuscripts of William Ellery Channing. Selected by his Granddaughter, Grace Ellery Channing. Boston and New York: Houghton, Mifflin & Co. 1887. 16mo. pp. 110. $1.00.

It was the habit of the late Dr. Channing to jot down trains of thought suggested by his reading and meditations. From the material thus collected the passages in this book have been culled. Some of them are rough and crude, just as they were penned, with evident intent that they should be polished and better expressed before reaching the public eye, and others have the refinement, delicacy and finish which characterized all that their gifted author laid before the public. The faithful custodians of the "Note-Book" have attempted no revision, but present these "Passages" just as they were left by the writer nearly a half a century ago. To the especial admirers of Dr. Channing, and particularly to those in the Christian sect of which he, more than any other, was the founder and central figure in its early shaping and fame, this "Voice as from the dead" will be highly prized; and to the general reader it will suggest reverence for God and man, spirituality of heart and life, and a vigorous manner of expressing strong and helpful thoughts on the highest themes.

BOOK NOTES.

What is the Church? or Plain Instruction about the Church, especially in England: her Doctrine, her Discipline, her Offices. By R. I. Woodhouse, M.A. New York: D. Appleton & Co. 1887. This neatly printed and handsomely paper bound book presents in Catechetical form the topics announced on its title-page. It was drawn up, so the Preface informs us, "as a help to pupil-teachers in the English National Schools," and contains with reasonable fulness statements with regard to the History, etc., of the Church of England from the Episcopal standpoint. Rev. Dr. J. A. Spencer has added "Notes and a Supplemental Chapter on the Protestant Episcopal Church in the United States."

The Enterprising publishers, D. C. Heath & Co., of Boston, have recently published the following "Monographs on Education:" "Mathematical Teaching and its Modern

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Methods, by Truman Henry Safford, Ph.D.," Professor of Astronomy in Williams College; "Modern Petrography, an Account of the Application of the Microscope to the Study of Geology. By George Huntington Williams, Associate Professor in the Johns Hopkins University;" "How to Teach Reading, and What to Read in School. By G. Stanley Hall, Ph.D., Professor of Psychology and Pedagogy in Johns Hopkins University;" "The Study of Latin in the Preparatory Course By E. P. Morris, Professor of the Latin Language and Literature in Williams College." These are valuable contributions to the theory and practice of teaching, by specialists in the themes indicated. They are to be followed by others, if these are sufficiently patronized by teachers to enable the publishers to recover merely the money invested. Put up in neat form, each pamphlet averaging 37 pages of instructive reading, they are furnished at 25 cents each, post-paid.

Arguments on Behalf of the Complainants in the Matter of the Complaint against Egbert C. Smyth, Brown Professor of Ecclesiastical History. Heard December 28, 29, 30, 31, 1886. Rand Avery Company. 1887. 8vo pp. 189. The Complainants, Hon. Asa French, Rev. J. W. Wellman, D.D., Rev. O. T. Lamphear, D.D., Rev. H. M. Dexter, D.D., and their Attorney, Hon. E. R. Hoar, here give in full their arguments before the Board of Visitors in the Andover Theological Seminary, in support of the charge that Prof. Smyth is teaching in that Institution doctrines opposed to those which he has sworn to explain and enforce. The Complainants have, in our judgment, made out their case. While we sympathize with Prof. Smyth in his breaking away from the old dogmas, we have no respect for his false position at Andover, — his retaining his professorship after the clear repudiation of his pledges as to what he will teach. The manly attitude for him to take is separation from the Seminary, and an independent, honest utterance of his thoughts It will be helpful to him, also, in other ways, for now he only sees "men as trees walking," but wholly independent thought will give him clearer vision Dr. Dexter, it seems to us, makes more in his use of John Murray's theories, in drawing his comparisons, than those theories warrant; and certainly he is in error when he says that at the time of the adoption of the Creed by the Founders of Andover, in 1808, the Universalism "which they knew, dreaded, and desired to pledge all their Professors to oppose," was the Universalism of John Murray. Certainly this was not the Universalism taught at that time outside of Boston. Mr. Murray complained that he "stood alone," with one exception only, as early as 1787. His fanciful notions as to the method of universal salvation never prevailed to any great extent. Even in 1790 Dr. Jonathan Edwards' great attack on Universalism was against the theories of the late Rev. Dr. Chauncy. The Universalism of 1808 was almost wholly Winchesterian. Mr. Murray's theory was that no man will be punished for sin either here or hereafter. Christ has borne all that sinners deserve. The condemnation of unbelief remains on man, and will remain on some in the other world, till "the books are opened," and all see that their names are "written in the Book of Life."

The Swiss Cross. A Monthly Magazine of the Agassiz Association. Published by N. D. C. Hodges, 47 Lafayette Place, New York. $1.50 per year, We are in receipt of the January and February numbers of this new magazine. It is the official organ of the Agassiz Association, devoted to spreading among the people an accurate knowledge of nature. Harlan H. Ballard, of Pittsfield, Mass., is the editor. The purpose, we judge, is to popularize science, Success seems to be assured, if the numbers before us are fair specimens of what shall follow. To the young the magazine will have, we believe, special attractions, while it will also interest and instruct those who are older.

The Coöperative Index to Periodicals. Issued Quarterly. Edited by W. I Fletcher. and published at 31 and 32 Park Row, New York, has reached the close of the second volume. It is a great convenience to those who have occasion to inquire concerning the themes which are receiving treatment in Periodical Literature. The *Index* covers the principal American and Foreign Magazines. It is in handsome quarto form, and furnished at $2 per year.

"The Universalism of the Golden Rule. A Sermon by Rev. Abram Conklin." "What Ought We to Teach? A Sunday School Address by Rev. A. B. Hervey, Ph.D." These two pamphlets, published by O. Hutchinson, 25 East 14th St.. New York, are full of sound doctrine and excellent suggestions.

The Source of the Mississippi. Comprising I. Letter from Messrs. Ivison, Blakeman, Taylor & Co. II. Report of Hopewell Clarke, Chief of the I. B. T. & Co. Expedition to the Head-waters of the Mississippi, October, 1886. This 16 paged quarto pamphlet contains an article "Reprinted from Science (December 24, 1886)," in defence of the accurate survey of the source of the Mississippi, by Nicollet, in 1836, and subsequent surveys of the U. S. Government, against the pretended survey of Captain Glazier in 1881. It is a startling exposé of the presumption and fraud of the latter.

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The Phrenological Journal. New York. Fowler & Wells Co. $2 per year. This interesting Monthly began its 84th volume in January. It improves with age, and is valuable reading to all who are interested in its purpose: the study of man in his mental and physical relations.

Henry George and His Land Theories. With an Appendix. By Rev. Henry A. Brann, D.D. Reprinted from *The Catholic World* for March, 1887. A logical and caustic review and destruction of the sophistries of Henry George on the theme indicated; and just now especially interesting as presenting from Catholic authorities a complete refutation of Father McGlynn's assertion of the attitude of such representatives on the land question.

Boston Monday Lectures. By Joseph Cook. Delivered in Tremont Temple. A New Departure in the publication of Mr. Cook's Lectures insures their instant revision by the author and their presentation to the public in convenient and readable form, with the least possible delay. The Rand Avery Company have undertaken to put them in excellent form, — a handsome pamphlet, printed from large, clear type, on heavy white paper, — and to issue them each week. As we write, the first four Lectures for 1887 have been published. That Mr. Cook's utterances are well worth reading will be conceded by all, whether they agree or not with what he says; and with very much of it all right thinking men will agree. At all events few will be found to fault his treatment of the most of the themes selected for "Preludes." And so far as Universalists are concerned, they will be far more likely to stand by some of the Lecturer's statements than will Mr. Cook himself. Take this, for example, from the Lecture the 21st Feb. on "Self-Surrender to the Self-Evident." Mr. Cook is arguing, and profoundly and ably for the Personality of God based on human personality, and says: "There is a profound sense, therefore, in which man is made in the image of God, and in which God not only enswathes him, but dwells within him, as the air not only surrounds but fills the cloud. Let us not think of God as only enswathing human personality. He interpenetrates it; He is the Life of its life; He is like the air and the lightning within the cloud as well as without it; His immanence is to be asserted as emphatically as His trancendence." Agreed; but will Mr. Cook stand steadfast here? If so, will he tell us what becomes of this immanence of God in the soul, when, as is his favorite theory, the soul loses all power to become obedient to God? The Lectures, put up in the above described handsome style, are sold at 10 cents each.

The Old Testament Student. As will be noticed, we have drawn largely in our *General Review* from the January number of this valuable magazine. We here note that its office of publication is changed from Morgan Park, Ill., to New Haven, Conn. *The Student* is furnished at the very low price of $1.00 per year.

Familiar Hymns and Tunes for Congregational Singing. Compiled by Rev. G. L. Perin. In this handsome pamphlet of 24 pages. we have 48 familiar hymns, 44 of which are set to music, and all are popular devotional melodies, well adapted for Conference, Praise and general religious meetings, where it is desirable that everybody shall be able to join in the invitation to sing. The price, without covers, is 8 cents: and with strong manilla covers, 10 cents. Just issued by the Publishing House, and destined, we think, to be in great demand and deservedly popular. Single copies sent post free for examination, on the addition of 2 cents to the prices given above.

"Three Lessons in Bible Universalism;" "A Statement of the Belief of Universalists." These two Leaflets, the first covering 8 pp., and sold at 75 cents per hundred, and the second making four closely printed pages, and furnished at 25 cents per hundred, have just been issued by the Publishing House. The "Lessons" are from the pen of Rev. Dr. J. M. Pullman, and fully justify his reputation as an apt instructor in the truth. They are divided into three sections, and treat of the following themes: The Conflict between Good and Evil; The Divine Fatherhood; The Final Restoration

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RICHARD EDDY, D.D., EDITOR.

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The Incarnation a Necessity "And the Word was made flesh and dwelt among us." — John i. 14.

III.

The Christ Consciousness. "For the law was given by Moses, but grace and truth came by JESUS CHRIST." — John iv. 17.

IV.

The Fallacy of Disbelief. "Be not faithless, but believing." — John xx. 27.

V.

Inferences Based on Gift and Growth. "Grow up into him in all things, . . even CHRIST." — Ephesians iv. 15.

VI.

Faith Confirmed by Progress. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." — 1 Corinthians xiii. 2.

VII.

Righteousness. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." — 2 Peter iii. 13.

VIII.

The Law of Service. "And for their sakes I sanctify myself." — John xvii. 19.

IX.

Current Tendencies in Thought and Life. "Can ye not discern the signs of the times?" — Matthew xvi. 3.

X.

The Law of the Christian Spirit. "The law of the spirit of life in CHRIST JESUS." — Romans viii. 2.

XI.

The Song of Mercy and Judgment. "I will sing of mercy and judgment; unto Thee, O LORD, will I sing." —Psalm ci. 1.

XII.

The Fulfilling Principle. "Love is the fulfilling of the Law." — Romans xiii. 10.

XIII.

Religion the Vital Bond. "That they all may be one; as Thou, Father, art in me

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Article XVI.

Universalism in America.

Universalism in America. A History. By Richard Eddy, D.D., President of the Universalist Historical Society; Member and late Librarian of the Historical Society of Pennsylvania; and Member of the Rhode Island Historical Society. Vol. II. 1801–1886. Bibliography. Boston: Universalist Publishing House. 1886. pp. vi., 634

In the first volume of this elaborate and valuable work Dr. Eddy brought down the history of Universalism in America from 1636, when traces of this doctrine appeared on this side of the Atlantic, to the close of the last century. The second volume, now before us, and which completes our author's undertaking, resumes the story where the first left it and continues it down to the present day. It necessarily embraces, therefore, a most interesting and important period in our denominational life, and commands the fixed attention of the Universalist reader from beginning to end. Besides tracing with a good degree of particularity the progress of our cause through the first twenty years of this century, our author gives a full and satisfactory account of the introduction and adoption of our Profession of Faith at Winchester, N. H., in 1803, together with the plan of association and government then adopted, the gradual development of which he has carefully traced to the system now existing. Here we have, too, a full and impartial history of what is known as the Restorationist controversy, ending in an unfortunate schism; and also what is vastly more grateful to the reader, an account of our denominational movement and efforts in the interest of education and their present results; and after sketching the history of Universalism in the several States and Territories of the Union, and presenting in brief the condition of our Church in each at the present time, our author closes his task with a bibliography, or extended list, — surprising on account of its extent, —of books, pamphlets, and all manner of printed matter which the discussion of Universalism in America has in one way and another called forth.

Before attempting any review or special notice of the vari-

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ous topics of interest to which this volume so strongly invites us, we wish to stop a moment and throw back a glance at the condition of Universalism here at the opening of the present century. At that date the Rev. John Murray, whom we may without impropriety call the father of Universalism here, had been in the country thirty years, the first ten of which he had spent chiefly in an itineracy of wide missionary labor. It was twenty years after the organization of the first Universalist parish in Gloucester, Mass., and the erection of our first distinctively Universalist house of worship for its special accommodation. Yet at this period there were less than thirty Universalist ministers in the whole country, twenty-two of whom were in New England, one was known to be in the city of New York, while there were possibly four or five in New Jersey, Pennsylvania, and still further south. Of all these ministers, though generally men of intelligence and good sense, there was not one blessed with what was called a liberal or college education, and few or none whose education was much above what the common schools of the time were able to give, supplemented by such reading as the books then easily accessible could furnish, improved and made useful by individual observation and reflection. Nor are we to suppose that these twenty-five or thirty men devoted their whole time to the work of the ministry. Many of them, we know, were obliged, like the apostles of old, to labor with their hands for the support of themselves and their families. They preached because they felt that they had some great truths which the world needed to know, and they were glad, without regard to financial compensation, of every opportunity to proclaim them. Meanwhile there had sprung up, chiefly in New England, perhaps fifty or sixty Universalist parishes, then commonly called churches or societies, often widely separated from each other, with few exceptions very small and poor, and generally made up of families or individuals gathered from a circuit of ten, fifteen and even twenty miles in diameter. With the exception of very few of them, as Gloucester, Boston, Oxford, etc., they had no church edifice, and worshipped in school-houses, halls,

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and not infrequently in private dwellings. Among them all there were probably not five that were able to maintain regular services every Sabbath in the year; many thought themselves fortunate if they could hear the preached word every alternate Sabbath, and others had to be content if they could enjoy such a service once a month; while others still were happy in a less frequent ministration of the gospel. It is worthy of notice that, unlike the present time, most of these parishes or missionary stations were not in our large towns, but in rural districts, quite remote from any centre of large population, and might, no doubt, be generally traced to the influence of some intelligent individual in the neighborhood, who had by some chance received the new faith, and diffusing it among his friends, had gathered what is called a society about him. From the circumstances of the case there could be very little of what we now call church life. The members of these little parishes were widely scattered and seldom met except at Sabbath services. Sunday Schools had not yet come into existence, and the various associations for charitable, social and church purposes, now so common in all our parishes, — wheels within wheels, which touch and move different individuals, young and old, on different sides of human nature, —had not been thought of, or would then have been impracticable. Worst of all, we had no Universalist press, very few books, no tracts, and no weekly denominational paper to carry our thought and the knowledge of our work and our progress out among the people. We had, indeed, a Convention, which met once a year, that embraced New England, and brought together our ministers and parishes, though in the loosest organization and with no other bond of union than the common faith in the infinite love of God and the great salvation.

This is but a faint picture of the condition of Universalism at the beginning of this century. So slow had been the progress of a doctrine which our orthodox neighbors tell us every day is most pleasing to the carnal and unregenerate heart, and which, if their opinion of it is well founded, should in that generation, not eminent for its virtues or its morality, have

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grown to immense proportions, notwithstanding the bitter opposition it met from every quarter. One thing becomes very clear as we contemplate that period of our history, and that is that the progress of Universalism, whether great or small, was due to no extrinsic forces or factitious circumstance, but solely to the moral power and merit of the doctrine itself. It was maintained by no learning, recommended by no prestige, supported by no wealth, social position, or political influence. All these, indeed, were arrayed against it. It was denounced by all the other churches and vilified by their pulpits and publications. It was treated as the common enemy of religion, as sapping the very foundations of morality, and preparing the way for the destruction of society itself. It was then believed, even more than now, that without an endless hell and its infinite torments, the universe must be in a bad way, and its creation and government little less than a dead failure. That God should save a single human soul was a matter of wonder; that He should save half the human race was an extravagance that had perhaps never entered any thoroughly orthodox mind; while the salvation of all was a thought so unreasonable and dangerous that none but the irreligious and profane could be brought to indulge it. That under such circumstances Universalism should have lived at all indicates a vital force of no ordinary strength; that it should have prospered moderately as it did must be regarded as remarkable.

For many years in our early history in New England, Universalists, in common perhaps with all dissenters from what was a kind of religion established by law, a state religion, were subjected to frequent annoyance and sometimes to injustice, under a state of things that no longer exists. While

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these shores two grand ideas, the realization of which they deemed essential to the well being of any civilized state. These were Religion and Education; hence one of the first cares in every community, in the settlement of every new township, was to provide a house, however humble, for public worship, and by its side, so to speak, another in the interest of education. To meet the necessary expense of such structures and the future cost of supporting the school-teacher and the minister of religion, a tax was levied upon all the property of the town or community, and as the great majority of the people were Congregationalists, or sympathized with them in faith and their notions of ecclesiastical administration, there was little wrong done. Then there was a general recognition of the principle that every person who shares in the blessings of a Christian civilization, in the good order, the peace and security to person and property, which the Christian religion tends so powerfully to bring, ought also to contribute to the support of Christian institutions. While we cannot complain that our present "voluntary system" fails to support religion respectably, it still works unfairly in this, that the expense of its support frequently falls chiefly on those least able to bear the burden. All enjoy the blessings which Christianity brings, while many on one ground or another excuse themselves from all share in maintaining it. Careful statistics gathered recently in one of the prosperous country towns of Massachusetts, show that nearly one-half of its population attends no church and contributes in no way to the support of strictly Christian institutions. In the midst of a Christian civilization, breathing the air of its life and sharing its light, they live like pagans, or worse, for pagans generally show themselves to be profoundly religious, however dark and mistaken their worship may be. It is to be wished that we had been informed whether these thoughtless non-religionists, who seem to be essentially without God and without hope in the world, are after all quite self-consistent, and bury their dead as they do their dogs and horses, or whether on such occasions they yield to the decencies of civilized life

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and call for the services of a minister of the gospel to speak over their loved and lost the words of consolation and hope inspired by a religion which at other times they so constantly despise. A religion that is worthless in life should hardly be invoked under the shadow of death.

Universalists did not ask to be absolved from the duty of contributing to the maintenance of religion, but only in common with others that it should be that in which they believed to be at once honorable to God and most beneficent in its influence upon men. But while the courts to which they sometimes appealed were unable to see any difference in the eye of the law between a narrow Congregationalism that taught the salvation of the elect alone, a little number taken indiscriminately out of the great mass of humanity, and Universalism, that embraced in its faith and hope the whole world, legislation finally came to the relief of the oppressed and declared Universalists to be a Christian sect and entitled to all the rights and privileges possessed by any other denomination.

A tradition has long existed among us that this controversy about paying taxes to support "the Standing Order," or "the Orthodox Church," as the Congregational church was then generally, and in some localities is still specially called, was the cause that led in 1803 to the formation and adoption by the General Convention of a Profession of Faith and a Plan of Organization and Church Government. Now while there is no improbability in this, and while it is somewhat difficult to explain how such a tradition should have sprung up in the life-time of many who were present and actors in that Convention, some of whom certainly encouraged, if they did not directly sanction such a tradition, still Dr. Eddy wholly fails

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ministers of the gospel to solemnize the marriage contract must be duly ordained; and that the "Profession of Belief" originated solely in the desire to formulate a general statement of belief in which Universalists holding a great diversity of views as to particulars, could unite.

The proposition to adopt a Creed and establish a form of organization and ecclesiastical government could not at that day have been introduced from any quarter or under any circumstances without exciting alarm and provoking opposition. Yet the time had come for such a movement without reference to any external cause. The Convention had now been in existence several years, and its annual sessions regularly and, for so small a body, largely attended, and it was high time that in its representative character it should make a public declaration of its common faith, and determine, in outline, at least, an order of denominational government. Still the movement, when it was proposed, was naturally looked upon with distrust. Our people at that day had no great admiration for ecclesiastical power. Many of them had suffered too much from it to kindle any special love in their hearts for a form of authority which they had seen employed chiefly in the way of persecuting for opinion's sake. In many churches a member once in could get out only by excommunication, and that implied something of disgrace. They loved their liberty, but did not always see, perhaps, that that liberty is best which is joined with law and supported by it. And when they came to think of a Creed, there was not only the general objection of hedging one's thoughts within certain prescribed forms of belief, but there was the startling fact, known to all, that beyond a few fundamental truths, such as the universal Fatherhood of God, His infinite love, and the final salvation of all souls through Christ, there was among Universalists no general consensus of faith. Their theories of religion were as various as their own features, or the color of their hair. Every one had his own doctrine, and oftentimes outside of the few precious truths mentioned above, it was little better than a mass of half mystical speculations and theological crudities.

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Unlike most other churches in the country, ours was not transplanted from the Old World, but was in a manner indigenous to American soil. All the older churches brought with them from across the Atlantic their creeds and their church polity. Everything had been already done for them, and they had nothing to do but to adjust themselves as well as they could to their new place and new circumstances. Fortunately or unfortunately we had no Pope to dictate our faith and form of government, and no Luther, or Calvin, or Wesley, no Westminster Assembly of Divines, or Synod of Dort, to shape our Creed for all time; but we were left with the Holy Scriptures and the divine, and therefore inalienable, right of private judgment to express as well as we could the living verities of the Christian religion as we then recognized them, and to fill up from time to time the outline as God in His providence should give us clearer light. And this work has been going on ever since and is to go on in the future under more and more favorable circumstances, I trust, till we have wrought out the best interpretation and formulated the finest statement of revealed truth the world has ever seen. This country, freed from all alliance of Church and State, open to all creeds and forms of faith, seems to be the place, and Universalists, if alive to their opportunities and faithful to their high vocation, are the people to confer this boon upon Christendom and the world, and in so doing win for themselves an imperishable glory.

As too often happens the Committee charged with the grave duty of preparing a report on this important subject was widely separated, and therefore had not had a single meeting before they met at Winchester, where their report was to be made and acted upon; but one of the number, Rev. Walter Ferriss, had prepared a draft not only for a profession of faith, but also for a better organization, which were readily approved by the committee and laid before the Convention, which, in anticipation of this important business, was the largest that had ever been assembled. Nearly every minister in fellowship was present, and thirty-eight parishes were represented

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by delegates. After a free and full discussion, the articles of faith reported by Mr. Ferriss were, to his surprise, and, no doubt, to many others', with very slight amendments, almost unanimously adopted, and have stood now for more than eighty years as expressing the common belief of the Universalist Church. The first Article opens by a reverent recognition of the Holy Scriptures of the Old Testament and the New, and declares our belief that they "contain a *revelation* of the character of God, and of the duty, interest and final destination of mankind." The second is more specific, and affirms our belief in "one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole family of mankind to holiness and happiness;" while the third declares our belief that "holiness and true happiness are inseparably connected," and hence that "believers ought to be careful to maintain order and practice good works," because these things are good in the sight of God and profitable to men. The Creed is short, but still explicit and comprehensive. It embraces the great fundamental truths of the gospel. It places our Church squarely on the Holy Scriptures, affirms the fact that Christianity is a *revealed* religion and no mere product of the human faculties, or in other words, that it is a *religion* and not a philosophy, and hence that the final salvation of the human race is a divine truth, and not simply a human speculation. As every one entering our ministry is required to subscribe to this Confession, we have hitherto been saved from the malign effects of Rationalism. No one with a good conscience can intelligently subscribe to this Confession with low views of Christ or shallow conceptions of his work; and our history shows that when one already in our ministry falls into the Rationalistic way of thinking, he is apt soon to discover that he is not at home among us and naturally seeks a more congenial fellowship, which, fortunately, for us, is near at hand.

Soon after the opening of the century our cause seems to have exhibited new vigor and attained a wider extension. It soon reached Maine in the east, and the great state of New

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York at the west. Universalism had been preached occasionally in the city of New York ever since the arrival of Mr. Murray in 1770, and a society of this faith, chiefly from the Methodist Church, had been organized there about 1796; but beyond the city it had made no progress till about 1803, when it appeared in the neighborhood of Cooperstown, and soon spread into Madison and Oneida counties, and thenceforward its progress was rapid westward and over all the better part of the state. Happily two of the pioneers in this work were men of remarkable abilities and moral worth, each of whom might without egotism have said with old Æneas, "*magna pars fui*," who have left us records of this progress and all the chief actors in it. I refer to the Memoir of Rev. Nathaniel Stacy, and the Historical Sketches of Rev. Stephen R. Smith; and from these works our author has drawn many facts and incidents which give dramatic interest to his history. In reading this part of the work one cannot fail to regret that such narratives could not have been preserved of the early preaching of our faith in New England. They are full of interest and rich in suggestion.

To meet the new state of things which this widening of our borders occasioned, a simple but efficient device was adopted. Since it was difficult, if not impossible, for the members of the body at such distances to meet the Convention at its annual sessions, Associations, considered as its Branches, were organized with like powers, yet kept in close fellowship with the parent body. Thus there arose the Eastern Association, embracing what is now the state of Maine, the Western Association, including the state of New York, and the Northern Association, of somewhat indefinite limit, but taking in the northern part of Vermont, New Hampshire, and probably of New York. For their proper organization a committee was sent from the Convention to advise and act with the local brethren, and year after year similar committees, generally composed of some of the most judicious and able of the body, were sent to meet with these Associations at their annual sessions. And Rev. Stephen R. Smith takes occasion to bear

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witness to the punctuality of these committees in their attendance. Though obliged to travel, generally by private conveyance, two or three hundred miles, or more, over roads of indifferent character, and at their own charges, it was rare that a clergyman on the committee failed to be present. To go from Boston to Central New York on such a visitation and by such means, involved a journey out and back of at least six hundred miles and an absence of not less than a fortnight! I myself was early struck by this readiness in the way of Christian duty to subject one's self to expense and fatigue, and the absence from home and its comforts. While I was yet in college, from 1825 to 1829, I attended two sessions of the General Convention, one at Wells, Vermont, and one at Saratoga Springs, New York; yet at both of them I saw many of the prominent preachers from all quarters of our Zion as it then existed. Of railroads there was then not a mile in the country, and stage-coach traveling was neither rapid nor cheap. To attend these Conventions demanded zeal and self-sacrifice.

The saddest chapter in this volume, and yet the one perhaps in which the author deserves the highest praise, is that in which he writes the history of what may be called the Restorationist controversy, which disturbed the harmony of the denomination, especially in eastern Massachusetts and Rhode Island, for nearly a quarter of a century, and endangered the interests of our cause. The division of the body into two antagonistic parties was only one of the incidents of the contention, and the loss of time and of force and prestige wasted in this strife was among its malign consequences. Although almost half a century has passed since that unfortunate affair ended, its story has never before been written, or as far as I remember even attempted. The subject is not a pleasing one, and but for the truth of history and some grave lessons which it eloquently teaches, one might almost wish that it had been omitted here. It is impossible not to regret that at a time when we were surrounded by active enemies and exposed every moment to violent and unscrupulous opposition, good men on both sides could have found occasion to turn aside

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from the defence of our general cause to engage in an unseemly and fruitless strife with each other. Not that discussion on points of difference, if conducted with Christian candor is to be censured, but heated debate and angry disputation under such circumstances, is necessarily unprofitable and mischievous. Yet such is human nature or human weakness, and unfortunately Universalists have not been alone in being torn by theological strife and internal dissensions. It is quite in the memory of many still living when the staid and venerable Presbyterian Church was in this manner after a long and bitter contention divided into Old School and New School; but after walking apart for a whole generation happily came together again, and so healed as far as possible the wounds they first produced. So, too, the great Methodist Church has had its day of dissension and division; and now, unless all signs fail, our good neighbor, the Congregational Church, is on the eve of a similar experience, while the ever respectable Episcopal Church — "the Church of America" that is to be — carries in her bosom all the elements of a bitter struggle between the two powerful tendencies, one toward Rome and the other to the simplicity of the gospel. Let us be thankful that our domestic quarrel is over, and pray that while its bitter lessons are sanctified to our good, no new occasion for such an experience may ever arise.

It was Dr. Eddy's good fortune not to have entered the ministry till some years after the close of this controversy and its consequences were largely passed and forgotten, and then for several years more the field of his labor was quite remote from the centre of this conflict. Hence when in the course of his history he came to the study of this period and its events, he was able to do so entirely free from all prejudice and partisan feeling and therefore to give the facts as they occurred and put them in their proper setting. The thoroughness with which he has mastered his subject, and the candor and impartiality with which he has treated it has won the approval of some still living who were foremost in the controversy whose history he gives.

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Had the Restorationists of that time possessed a little more patience, and especially had they more carefully analyzed the nature and traced to their sources the doctrines which gave them most offense, they would probably have discovered that they were but an extension or wider application of familiar Orthodox or Calvinistic principles and ways of thinking, which time and better thought would necessarily remove. This is not the place to show how the whole system — with of course a few important exceptions — of what was then sometimes represented as Universalist theology in contradistinction to Restorationism, was either the direct resultant of Calvinistic thought which some of our fathers had brought with them from old associations, or a natural reaction from it. But a careful study of the subject would no doubt exhibit the fact that the worst features of the artificial and arbitrary theology of that time were only those of the prevalent Orthodoxy in new settings and wider relations. The very modes of reasoning which some of our brethren then used so effectively in a superficial and *ad captandum* way, were borrowed from Orthodoxy, and are still employed by the most learned Orthodox divines in the same way and with equal success. Our fathers read in the Scriptures, for instance, that "the righteous are recompensed in the earth; much more the wicked and the sinner," and thence concluded that there is no future punishment! Our Orthodox neighbors, even Dr. Bartlett of Dartmouth College and the whole body of Old School men, read in like manner that "Christ came *into the world* to save sinners," and conclude with equal reason that he either can not or will not save any where else, and so there is no future probation!

The framers of our Profession saw with more or less clearness that "holiness and true happiness are inseparably connected," and they could hardly have failed to recognize the

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eous and ill with the wicked everywhere. Time and place have nothing to do with these ethical facts. If sin is to exist without end, as our Orthodox friends believe, then endless punishment is a fact in the moral economy of God. If death has the power, *per se*, to change a sinner into a saint, or to convert a very imperfect Christian into a perfect one, as all the Orthodox and some Universalists, perhaps, believe, then "death and glory" is one of the phenomena of the moral world. But I am not writing a treatise on theology but only a notice of a book.

The reader of this volume can hardly fail to mark the progress our denomination has made during the present century in the matter of organization and Church polity. What was little better than chaos has been reduced to order, and without undue interference with personal or associated freedom of action a form of administration has been introduced, which is largely moulded after the civil government of the country, and is gaining year by year in general favor and efficiency. It may be a question whether in practically ignoring the whole body of Associations formerly existing, and combining all parishes directly in State Conventions, we have not omitted an element of utility in the purpose of simplification. In Massachusetts and New York the Convention becomes too large for the proper transaction of business, when all the parishes are fully represented, and besides, an Association occupying a certain limited territory must be better fitted to know its own needs and capabilities than this larger body, embracing at the same time a larger territory, with more diversified wants and opportunities. Then these local bodies will have their annual or more frequent meetings, bringing together for a day or two large numbers of the faithful in the region, and giving opportunity for outsiders to see and hear what we believe and are endeavoring to do. And to make such occasions more profitable the example of the General Convention of eighty years ago might be imitated, of regarding these Associations as branches of the State Convention to be visited at their sessions by its Committees, always chosen from brethren beyond the Association borders.

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The history of the origin and progress of our educational institutions, forms, if we except some early failures, the most grateful and encouraging portions of our author's second volume. That we were so slow to appreciate the advantages of education ceases to be matter of surprise when we reflect that almost all the recognized learning with which in our early history we chanced to come in contact, was arrayed in opposition to our cherished faith. Orthodoxy claimed an aristocracy in education and looked down from its height upon Universalism with a contempt which it did not care to conceal. It is worth the while to remark, however, that the best scholarship of the last fifty years has been vindicating the views and often the interpretations which "unlearned and ignorant" Universalists then expressed and over which learned Orthodoxy made itself merry. Besides, in this neglect of education we only followed the example of other dissenting sects. The Baptists and Methodists exhibited an equal if not a greater disregard for the interests of education than ourselves. Among them in their early history there was a frequent if not a general feeling that learning was somehow adverse to real piety. Both these denominations had become much larger than ours before they engaged with any zeal in the work of promoting the interests of education.

The first schools we can be said to have founded, though some futile attempts had been made before, were the Clinton Liberal Institute in Central New York, a few miles southwest from Utica, and the Westbrook Seminary, in the immediate vicinity of Portland, Me. This was in 1831, and fifty years after the beginning of our denominational life—a half century of perpetual toil and struggle,— and little more was done for the next twenty years than to keep these institutions in existence and give them a very moderate prosperity. In 1850 the whole amount of property invested in schools by us did not probably exceed $30,000. But the proposition and purpose to found Tufts College, adopted a year or two previous to this date, awakened a new interest in the cause of education which has never slumbered for a moment since, and has

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necessarily engaged no small portion of our energies and absorbed a good share of our means. The result is that in these less than forty years we have founded and moderately endowed several Academies, four colleges in as many States, and three Theological Seminaries, and our $30,000 of 1850 has now at a fair estimate grown into $3,000,000. In these various institutions about a hundred Professors and teachers are employed, while more than thirteen hundred students of the several grades are acquiring an education to fit them for the various vocations and duties of life.

But having done so much, and still doing more and more in the cause of education, we have to confess our deficiencies and short-comings. The field widens as we contemplate it. The horizon that seemed so near when we began is now more distant, but the beauty of its coloring attracts the eye and its glory beckons us on. We have only entered upon a path that has no visible termination. New wants, larger demands, a wider range of usefulness, a greater and greater good, will, every year, every generation, present themselves, and we may never be able to say: We have done all we desire, never feel that we have reached the loftiest ideal.

Meanwhile it is almost impossible to estimate the service which our institutions of learning have done and are doing us. Besides what they are accomplishing directly in the culture of our own children and the diffusion of better learning in all our neighborhoods, and the larger education of our clergy, they are doing us an almost measureless service in the estimation of the world about us. It is everywhere seen and acknowledged that though young in the confraternity of churches we are at least placing ourselves in line with the oldest in our respect for good learning and in our earnest endeavors and sacrifices for its promotion.

The last though not the least striking feature of this volume, is its Bibliography. Somewhat familiar as my connection with the Universalist Historical Society from its beginning has made me with the controversy which Universalism has called forth in America, I confess I am quite amazed at the ex-

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tent of this list of books, pamphlets, tracts and other published matter upon this subject which Dr. Eddy has gathered up. In favor of this great doctrine and against it he enumerates nearly 2300 separate books, treatises, etc., etc. The amount of labor required in the performance of this task is something formidable to contemplate, but to one who wishes to make himself acquainted with the controversy in its current form through these seven or eight generations, it is simply invaluable. It would be surprising if it were not incomplete, but here is enough to give the most earnest inquirer all the light he needs. Indeed, the very titles which Dr. Eddy has carefully exhibited in full with date and place of publication, would give one a pretty good conception of the temper of the times and the *animus* of the writers. We owe the author a debt of gratitude for this labor of love, which, though it appears as an appendix, is hardly surpassed in interest or value by any other part of the work.

I am sensible how imperfect a conception of the work itself any thing I have said or can say must necessarily give; but if it shall excite in the reader a desire to see the volume here noticed, my purpose will be reached. The work is creditable in every way to the industry, the patience, the candor of the author, and an honor to the denomination whose history it so faithfully and vividly sketches. It traces the growth of our cause and organization from the smallest beginnings, in the midst of opposition and strife, through difficulties and dangers, to their present enviable and commanding position; and whatever the world may think of the faith we hold, the doctrine we preach, it will be obliged to confess that we have never been ashamed of it, never faltered in our allegiance to it, and never sought by unworthy means to win the favor or fellowship of our neighbors. As a denomination we were born to no inheritance of church edifices and funds and seats of learning. At the beginning we had only our own hands and the truth of God. What we are to-day we have under divine providence made ourselves. What we possess we have earned. Our temples of worship, our institutions of

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learning, our religious press, all our present means of communication and progress we have ourselves created. The religious world about us has not only lent us no aid, encouraged us by no sympathy, but has with rare exceptions frowned upon us, opposed us, traduced us, and by all the means in its power sought to resist our progress and counteract our influence. Yet it is no egotism to say that the Universalist Church has been teaching the Orthodox world some truths it never knew before. Its better views of God, its larger hopes in respect to the extent of Christ's salvation, the glimpses it catches now and then of the benign reign of a Father, a wider heaven and a narrower hell, reduced even by Professor Shedd to a mere "corner of the universe," "a covered up hole" — what is all this but the effect of the great truth we preach, and that Christ and his apostles preached so long before us, that "God is Love?"

Throughout our history Universalists have stood for the Bible and revealed religion and stand there still. To swerve from this position would be to cut the nerve of our power and blast all our hopes of success. Christ is the Son of God and the Saviour of the world. *In hoc vinces*, is our motto, and by this we shall conquer. Our history shows, too, that while we have maintained order and not been remiss above others in good works we have been ready to do our part in all the reforms of the age, which promised the improvement of society.

In conclusion let me say that "Universalism in America" is a work which, while it may have some interest for religious people of every sect, has special claims upon the members of our own denomination. No intelligent Universalist should be ignorant of the history of his own Church, and this applies

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they now see it. It will teach them to reverence the faithful who in earlier times labored under so many difficulties and yet so well, and into whose labors amidst so many advantages they have entered.

T. J. Sawyer, D.D.

ARTICLE XVII.

A Study of the Atonement.

THE poet Young, in the last of his seven "Satires on the Love of Fame," promised his readers

> "Some future strain, in which the Muse shall tell
> How science dwindles, and how volumes swell;
> How commentators each dark passage shun,
> And hold their farthing candle to the sun;
> How tortured texts to speak our sense are made,
> And every vice is to the Scripture laid,"—

and although his language was confessedly satirical, it was barbed with sufficient truthfulness to make it stick in the public mind, where, like a well-aimed and strongly driven shaft, it still holds lodgment, and to some extent serves its original end. For notwithstanding the patent fact that science in general has not dwindled, but increased, within the last hundred years, and that, together with the other sciences, that of Biblical interpretatien has made notable gains, it is still true that many commentators and representatives of the various exegetical schools are prone to shun those Scriptural passages which cannot be explained in the light of their views, or to twist and pervert them as ingeniously as possible to bring them into seeming harmony with the dogmas which they fondly cherish, and to which they have pledged themselves beforehand.

I bring no railing accusation against any particular set of interpreters. I simply call attention to a prevalent tendency, which is limited to no one sect, but from which, probably, no sect is entirely free. I make bold to say that in my

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opinion our own sect is not entirely beyond some suspicion of being influenced by that tendency, in respect to its treatment of certain passages which bear upon disputed questions. Not so much in regard to the foremost question upon which it has differed, and differs still, from the most of the other great bodies of Christians, as in regard to some lesser and subordinate questions, do I think that I see that this suspicion is true.

No one can justly charge the Universalist Church with having shunned any of the passages which bear, or are supposed to bear, on the pre-eminently important question of the destiny of human kind. Far from it, this Church has made a specialty of the interpretation of those passages, and has dealt no less frequently and openly with such of them as are commonly claimed by the Partialist Churches in support of the doctrine of endless punishment, than with those which support in the plainest manner the great doctrine of the final salvation of all men. Universalist preachers and commentators, instead of shunning the passages which relate to the punishment of impenitent people, have sometimes been charged, on the other hand, with treating those passages too exclusively, to the neglect of other portions of God's word to mankind. They have been charged with an excess of controversialism. Whether this charge be true or not, it exonerates them from the counter charge of refusing to consider those parts of the Bible. As a matter of fact, they have not only considered them, but have rescued them from the darkness in which the Partialistic interpretation involved them. They have been the pioneers in throwing light upon those passages and showing what they really mean. That they have made them all entirely clear is perhaps more than can be fairly claimed. I think it is; and for my own part, I am still waiting for a thoroughly satisfactory explanation of those passages which refer to the second death. But in the main the Universalist exegesis of those portions of Scripture which bear on the subject of human destiny, is clear, and rational, and convincing. Every year it makes converts among scholars and thinkers, and in the end it will surely prevail as the truth.

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I am not sure that the same can be said, however, in regard to a certain class of passages which relate to the method, or to the moral and spiritual processes, by which the result is to be accomplished. To speak more directly, I doubt the correctness, in one important particular, of the ordinary Universalist idea of the atonement, and the ordinary Universalist manner of dealing with some of the passages which bear upon it. As a sample of the class of passages to which I refer, let me instance the first and second verses of the second chapter of the first general epistle of John: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." I am not satisfied with the manner in which our Church has treated this passage; for while it has properly laid great stress upon the evidence which the passage furnishes as to the extensiveness of the work which Christ does for mankind, it has failed, in my opinion, to give due recognition to the character of that work, or the nature of that atonement, as indicated by the language of which the apostle makes use. It has failed to give a clear and satisfactory explanation of the statement that Jesus Christ is our advocate with the Father, and the propitiation for our sins. Indeed, so far as I know, it has hardly given any explanation at all, but has contented itself with denying and disproving the interpretation which is given by the Partialist Churches.

I say the interpretation, rather than the interpretations, of the Partialist Churches, because, notwithstanding the variations to which it is subjected by them, they all hold to the same fundamental theory, basing their various modifications upon essentially the same premises which they assume to begin with. What their theory is may be briefly told; viz., that sin is an infinite offence against God, on account of

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"There to converse with everlasting groans,
Unrespited, unpitied, unreprieved,
Ages of hopeless end,"—

but that He was willing to release us from the penalty if some one else, who was properly qualified, would serve as our substitute, and in our stead bear the penalty, or such an equivalent for it as would satisfy His wounded honor and vindicate the claims of justice. Such a substitute was found in the person of Jesus Christ, His Son, who, by humiliating himself to wear our nature and suffering death upon the cross, made reparation for our sins and appeased God's wrathful feelings towards us. Having borne in our stead what we deserved, he is entitled to demand our exemption from it; and this he does if by faith in him we accept his services. Standing before the throne of God, he advocates the cause of those sinners who trust in him, and by pleading for their acquittal on the ground that he has suffered for them and has satisfied the claims of justice, he propitiates God towards them and saves them from hell.

Now this theory certainly has the merit of being easy to understand. It is definite, clear, and, if the premises be granted, logical. It rightly begins with a definition of sin and a statement of its consequences, showing the need of a propitiation for it, and of our having an advocate with the Father on account of it. And it cannot be denied, moreover, that belief in it has a mighty influence to make men love and honor Jesus and devote their possessions and lives to his cause. Its natural tendency is to make them feel that he is their best friend and only hope, and to excite in them a lively gratitude for the service which he had rendered to them.

But notwithstanding all that may be said in its favor, we feel obliged to reject this theory as unreasonable, unscriptural, and dishonoring to God. We cannot admit its definition of sin, nor consent to the imputation which it casts on God's character. Desirable as it is that men should love and honor Christ the Son, it is at least equally important that they should love and honor God the Father; and the tendency of this theory is to exalt the Son at the expense of the Father in the esteem and affection of mankind. It derogates from God's

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goodness, mercifulness, and lovableness, and inclines its believers to regard Him with a shrinking feeling, a feeling of uncomfortable awe and timidity, instead of with that filial feeling which they ought to entertain as His children and heirs. While calling Him the Father, it really presents Him in an unfatherly character and ascribes to Him, under the name of justice, the grossest injustice of which the mind can conceive. The Bible, rightly interpreted, gives no shadow of support to it. Nowhere in its pages is Christ called a substitute for sinners. Nowhere is it said that he has expiated our sins or appeased God's wrath. Nowhere is it said or intimated that he desires to save us from the punishment of our sins. Nowhere is it said that the punishment which we deserve is infinite in amount or everlasting in duration. All of this our Church has clearly seen and repeatedly stated, giving no uncertain sound.

But what then? If Christ be not our advocate with the Father, and the propitiation for our sins, in the sense which this theory gives to the words, in what sense is he so? How shall we interpret the apostle's positive statement? To say that his language is metaphorical, and true in no other than a figurative sense, is not sufficient to meet the case; for it is not to interpret the statement at all. Granting that it is metaphorical, of what is it metaphorical? What fact does the figure express to our minds? What fact did the apostle intend to express by it? Let us not evade the issue. Good old Thomas Fuller prayed that he might never rack a Scripture simile beyond the true intent thereof, lest, instead of sucking milk, he should squeeze blood out of it. His prayer was a wise one, and might well have been heeded by those who have so interpreted this passage as to squeeze blood from it. But on the other hand, we should be careful not to put too much water into the pure milk of this part of God's word. Dr. Bushnell, in his work entitled "God in Christ," charged the Unitarian doctrine of the atonement with "pumping out" the contents of the Scriptural forms; and he defined the doctrine as that which identifies atonement with reconciliation of men to God.

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That is exactly the doctrine of atonement which has prevailed in the Universalist Church ever since the time of Hosea Ballou, who enunciated it and advocated it in his "Treatise on Atonement," where he argues that God, being infinite and unchangeable, does not need to be reconciled to men, and is never unreconciled, no matter how deeply they are steeped in their sins. I am free to say that his logic limps, and is very lame, and that his doctrine of atonement is fairly amenable to Dr. Bushnell's accusation. It does pump out the significant contents of such Scriptural passages as the one I have quoted. It neither squeezes blood nor sucks milk from their language, but leaves them without any meaning at all.

I am convinced that our Church has not done its final thinking, nor said its last word, on the subject of the atonement, and that before it shall have done so it will acknowledge the fact that the atonement embraces not only a reconciliation of men to their Maker, but also a reconciliation of their Maker to them. Not that He hates them and loathes them, as was taught by Jonathan Edwards in his horrible sermon on "Sinners in the Hands of an Angry God." Not that He is enraged against them like a furious man, or is in any wise indisposed to be merciful to them. Not that He does not love them with infinite tenderness, or that He needs to be changed in His purpose concerning them. But that because He does love them and loves righteousness also, He is displeased with them, and indignant towards them, and to that extent unreconciled to them, when they transgress His moral law and despitefully disregard His wishes, wallowing like swine in their trespasses and sins. It is no unmeaning figure of speech, and no mere figure, which the Bible uses when it says, according to King James's Version, that "God is angry with the wicked every day," or, as the Revised Version renders it, that "God hath indignation every day." Why should He not have indignation? Why should He not be righteously angry, in the same sense in which we are told to be angry and sin not? If He is a true Father, how can He be otherwise than displeased and indignant and unreconciled when His children sin against

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Him and against their own souls? Can He regard them with complacency and be favorable to them when they are in a state of rebellion against Him? Not so. He can love them, and certainly does love them, even when they are most rebellious, but His love does not prevent Him, nor is there any reason why it should prevent Him, from being very indignant towards them. There is no conflict between love and indignation, or, if you please, between love and righteous anger, as every true father knows; and as long as they remain in sin His paternal displeasure must rest upon them. As long as they continue unreconciled to Him, He, for a different cause, is unreconciled to them; and before there can be an atonement, or at-one-ment, both parties must cease to be unreconciled. His children must become penitent and obedient and loving towards Him, and He must become actively forgiving, or propitious, toward them.

As to His alleged unchangeableness, and the barrier which it is supposed to present to this view, there is nothing in it. He is indeed without variableness or shadow of turning, but not in any such sense as to make Him equally favorable, or equally indifferent, to both righteousness and unrighteousness, virtue and sin. That kind of unchangeableness belongs only to the gods of the heathen. Their graven images, made of senseless wood and stone, undergo no change of feeling. But our God is not a wooden god. He is a Person, with a moral character, loving some things and hating their opposites, approving of some things and disapproving of their opposites, reconciled to some things and unreconciled to their opposites. His unchangeableness consists not in the fixity of His emotions, nor in His lack of emotion, but in the stability of His character, which is a guaranty that He will always act in accordance with the same principles, and be affected in the same way by the same moral conditions. It is the unchangeableness not of a driven stake, which is unaffected by its surroundings, but of an absolutely accurate needle, which always responds in precisely the same way to the same magnetic influences. God's character undergoes no change, but, pre-

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cisely for that reason, His feelings do change. He does not love to-day what He hated yesterday, nor love in one person what He hates in another. But now, as always, He loves righteousness and hates unrighteousness, is pleased with the obedient and displeased with the disobedient, and whenever His children change their attitude towards Him from obedience to disobedience, or *vice versa*, His feeling towards them undergoes a change from approbation to disapprobation, or *vice versa*.

The only logical escape from the conclusion that God must be reconciled to men who have sinned, as well as they to Him, in order to effect a complete at-one-ment, is not in asserting the unchangeableness of His character, but in asserting that it is not in accordance with His character to hate sin or to be displeased with sinners. And this is what Hosea Ballou did not hesitate to teach. In his "Treatise on Atonement" (chapter iii.) he straitly denies that God is ever grieved at all because of what His creatures do; and teaches that, on the contrary, He Himself is the cause of what they do, and that they cannot help it, being simply His instruments, drawn this way or that way, into what we call virtue or what we call sin, not of their own free choice and agency, but by force of the inducements presented to them by the conditions under which they live. Practically, Ballou's philosophy of sin reduces it at the worst to a human mistake, which God intended that men should make. And while our Church at the present day is by no means pledged to that philosophy, nor as a whole ever has been, yet it has been and now is, if I mistake not, much too seriously affected by it. It has weakened our sense of the exceeding sinfulness of sin and our apprehension of its consequences, and has naturally tended to belittle our concep-

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is undoubtedly true; but we need something more. For sin, though not an infinite offence against God, and not inciting Him to hate us, or to condemn us to everlasting torment, is an actual offence against Him, and causes Him to regard us with righteous displeasure; and according to our turpitude is the degree of His indignation towards us. There can be no atonement between Him and us till His displeasure is removed from us, and His indignation exchanged for approbation; or, in other words, until He becomes propitious towards us. I do not say until He be persuaded to love us, but until He be propitiated.

How shall He be propitiated? It is often said that all that is needed to secure His forgiveness and approval is our repentance and reformation. If we sincerely repent of our sins and live righteously He will freely forgive us, it is said, and will show Himself propitious towards us. And this is true. The Bible says so, and reason says so. It says that "of a truth God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him." It says that "if the wicked will turn from all his sins that he hath committed, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live." But it is to be observed that these statements involve a condition to be fulfilled by men themselves. *If* the wicked will turn from all his sins and keep all of God's statutes, then, and then only, he shall be forgiven and live. The same condition is implied in St. Peter's statement. It is a glorious truth that if mankind would cease sinning of their own accord, and would henceforth live as they ought to live, God would freely forgive them all past offences, not demanding any compensation for the obedience which they have withheld. He would be propitious to them on the ground of their present attitude, and on the same conditions He would have been so at any time in the world's whole history. But as a matter of fact they would not so repent of their own accord; they would not thus turn

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from all their sins, and live righteously as they ought to live. They would not do it in ancient times, nor would they do it at the present day; so that whether or not some of our Congregational brethren are right in their theory that men could be saved by the light of nature and of conscience, if they chose to give heed to it, the fact remains that they need a mediator between God and themselves, a personal Saviour outside of themselves, to supplement with his influence the light of nature and of conscience, and so to bring about such a change in their characters that God can be propitious to them.

To be sure, there is a sense in which God is propitious even to the unrepentant, as there is a sense in which He is always forgiving towards all men: but as, notwithstanding His forgivingness, He does not forgive any one in a state of impenitence, so, notwithstanding His propitiousness, He is not actually propitious, in the sense of giving approval and tokens of His pleasure and the privilege of communion with Him, to any one who refuses to turn from his sins. Only when, in love to Him, men cease to do evil and learn to do well, or at least make an honest and persistent endeavor to do so, is He propitious to them in this particular sense of the word. And as it is only through the influence of His Son Jesus Christ that men as a general rule will thus love and obey Him, we may say that indirectly it is Christ who makes Him propitious to us, by first making us penitent and loving towards Him.

Or, to state the matter somewhat differently, only as Christ is found in us are we fully reconciled to God, so that He can be reconciled to us; and we may therefore say that it is Christ in us who propitiates Him. In an important, though somewhat mystical, sense, Christ in us is our advocate with the Father and the propitiation for our sins.

Is this all? Is this what the apostle intended by the statement to which I have called attention? Evidently not. For he said not, If any man repent and become righteous, we have an advocate with the Father, but "If any man sin, we have an advocate with the Father." The advocacy which he had in mind was not that which is exerted by Christ's spirit

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within men, inclining God to forgive their past sins, but the advocacy which is exerted by Jesus himself in behalf of men who are still sinners, in whom his spirit does not dwell. The propitiation which he had in mind was not merely the influence which Christ exerts upon God in favor of his own disciples, but that which he exercises in favor of all men. And it is blessedly true that there is such an influence.

It is an inestimably precious truth that Christ is not only the cause of a change in God's feeling towards us when, through his influence, we repent of our sins, but that he is also the cause of God's antecedent willingness to forgive us on condition of penitence; or, in other words, that he is the cause not only of that particular propitiousness which consists in God's actual forgiveness of our sins, but of that general propitiousness with which He regards us even before He forgives us, while we are yet in our sins, and which underlies His entire treatment of us. In short, let us not hold back from saying that, in a true and very precious sense, Christ is the cause of God's love to us, because of what he is with reference to us — our spiritual Head, and the representative before God of the perfect manhood to which we shall finally come. As the first man Adam was a representative of the whole race in respect to their sinfulness and general imperfection, so Christ is the representative of all mankind in respect to their better possibilities and the perfection to which they will attain in the future; and it is because of this fact that God loves them so. In Christ God sees a realization of the divine possibilities which exist in even the worst of men; and for the sake of the Christlike man that shall be, which is prospectively in every one of them, He loves them and is willing to bear patiently with them, and not only to forgive them when they repent of their sins, but to assist them in every way which is possible. He imputes to them the perfect manhood which Jesus Christ already shows, and for the sake of that righteousness is propitiously inclined to them, — just as a potter imputes to the rude clay in his hand the fair proportions of the finished vessel which serves as his model, and

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therefore does not throw it away, but patiently bestows his labor on it, no matter how reluctantly it may yield to his touch; or just as a mother, bending above her cradled child, imputes to it the strength and graces of the man or the woman into whom it will grow, and for the sake of that maturity is willing to toil for it, and to educate it, and to be kind to it, even when for its transgressions she must be displeased with it and punish it. The finished vessel is an advocate for the rude clay in the potter's hand: it pleads with the potter not to throw the clay away, but to be propitious toward it. The ideal man or woman is an advocate for the ignorant, disobedient child, pleading for its education, its repeated forgiveness, its patient treatment in its parents' house. And even so Jesus Christ is an advocate with the Father for weak, imperfect, sinful men. He pleads not that he has recompensed God for their sins, not that he has borne the punishment due to their sins, nor even that he died for them on Calvary, except as that fact is involved in his history and shows his true character. He puts forward no argument based on any contract express or implied. He puts *himself* forward as the best of all arguments, inciting God to forgive mankind and to continue His grace to them, not in return for anything that he has done, but in consideration of what he is — their spiritual representative, the exponent of their possibilities, the example of what may be finally made of them. By this living argument, this personal plea, this direct illustration of the worth of mankind, he makes God to be propitious to them, so that, even though they sin against Him, He will not cast them off forever, but though He cause grief will have compassion upon them, and provide a way for them to obtain life eternal at last.

If it be asked whether God did not love mankind before the birth of Jesus Christ just as truly and compassionately as since that event, the answer is, Of course He did, because from the time when He created mankind, and, indeed, from eternity, He had Christ in mind as their representative. Christ is the Lamb slain from the foundation of the world. He had glory with the Father before the world was; and then, as

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now, God saw in him the perfect pattern of righteousness to which at last all human souls shall be conformed. Were it not for this fact it may fairly be doubted whether God would have ever created mankind. It may be doubted if He would have made a race of beings who would sin against Him as mankind do, a race so imperfect, so rebellious, and some of whose members are so grossly iniquitous, so vile beyond measure, unless He had had something better in view. For Christ's sake He is propitious to them. For Christ's sake He forgives them their manifold sins.

Thus it is that Jesus Christ is our advocate with the Father, and the propitiation for our sins. And while he is thus the propitiation for the whole world, he is specially the propitiation for those who believe on him, and who, while he pleads for them as he pleads for all others, join their pleading to his own, holding him up before the Father as the object of their aspiration, offering him as the expression of their faith and devotion, the representative of what they wish and are striving to be. If, in our weakness and sinfulness, we take Christ as our divine example, looking unto him as the author and finisher of our faith, and sincerely trying to be like him, we can consistently present him to God as our peace offering. With him as our Lamb we can go boldly to God, and, laying him as it were upon the altar, can say, There, Lord, is my sincere expression of what I desire, and am trying, to be; I am sinful; I have as yet no righteousness of my own to offer; but I offer his righteousness as a manifestation of my heart's inmost longing. And God will so accept him, taking our will thus expressed for the performance which we cannot yet render, meeting our faith with forgiveness, and our aspiration with the assistance of His Spirit of grace. He will doubly impute Christ's righteousness to us, — once, as to all men, on account of his relation to us as our Head, and once on account of our relation to him as disciples, — and will be doubly propitious to us for the same double cause.

In a recent poem, entitled "My Christmas Gift," by Rose Terry Cooke, occur these lines:

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"Lord, still Thou givest gifts to me;
Thy mercy, like the dew,
From day to day my glad eyes see,
Forever fresh and new.

. . . .

"What shall I on Thine altar lay
From out my want and woe?
What offerings on this happy day
Within Thy temple stow?

"I, the poor beggar at Thy door,
To Thee what can I bring?
The want of all things is my store;
Shall I Thy praises sing?

. . . .

"A poor and blemished sacrifice,
That Israel would not own,
How can I bring before Thine eyes,
Or cast beneath Thy throne?

"Look Thou upon Thy spotless Lamb,
Who came my sins to bear;
The feeblest of his fold I am,
Yet Thou wilt find me there.

"The smoking flax, the broken reed,
Thy mercy will not scorn;
A worthless gift, that yet can plead,
'My Lord to-day was born!'"

Qualify, if need be, a word or two in these verses; but do they not, on the whole, express a great truth, to which our Church might with profit devote more attention? The suggestion is offered for what it is worth.

E. C. Sweetser, D.D.

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ARTICLE XVIII.

Does the Greek Article Define?

IT does not become the present writer to compete, in matters of scholarship, with those who are specialists in such matters.

> "I walk with bare, hushed feet the ground
> They tread with boldness shod."

But Little Barefoot may walk, though he have to take care not needful for Wellington or Blucher.

A current question seems to be, "Does the Greek Article define?" I take the hand of one shod with classical learning, and he shows me: "The Article is originally a *demonstrative pronoun*. . . The real Article generally corresponds to the English definite Article. It serves to set forth an object, either as a single one (the individualizing Article), or as a class (the generic Article)." The "individualizing Article" was evident to me: the "generic Article," he informs me, "indicates a whole class of homogeneous objects." — *Dr. Geo. Curtius.* As a specimen of the generic Article in English, we may refer to: "The horse is a quadruped;" "the monkey is quadrumanous." The use of the Article here "indicates whole classes of homogeneous objects." By such expressions we mean to say that all individuals of the genus or class are severally quadrupeds, or quadrumanous, as the case may be. Referring to mankind, we omit the generic Article, in English. We say, "Man is a biped," meaning that all men are bipeds; or, "Man is mortal," meaning that all men are mortal. In Greek, however, the Article is here employed generically, as in other like cases: "the man is a biped;" "the man is mortal." Thus the Greek is more consistent than the English. The generic Article is used in Greek, as in English, with nouns of the singular number.

I take the hand of another, a special student of New Testament Greek: "The Article, when employed, is usually prefixed to nouns, adjectives, or participles, for the purpose of

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specification or emphasis." He tells me that the specification may be on account of individuality, "when one individual is distinguished from others of the same species, or when one species or genus is distinguished from other species or genera." — *Moses Stuart.*

It will be seen that the Article is used, in Greek idiom, in circumstances to which it would not be applied in English. And another application of it, not made in English, is in the case of proper names. For instance, for "God," the Greek Testament has "*the* God;" and in the genealogy of Luke iii., every proper name after the 22d verse, except one, is preceded by the Article. In Matthew ii. 1, the name of Jesus has the Article, as well as that of Judea. This usage is not uniform, as, under circumstances set forth by the grammarians, the Article is omitted. Sometimes it is omitted when in English it ought to be considered: as, for instance, in John i. 1, — "The Word was God." In the Greek it runs, "God was the Word;" but if the first word were the subject, it would regularly have the Article. Being the predicate, we read it "The Word was God," not *a* god. The notable passage in John iv. 24 reads in the Greek, "Spirit the God," the copula being omitted, according to usage. The first word is the predicate, the last the subject. The usual rendering is, "God is a Spirit;" some interpreters would read it abstractly, "God is spirit;" why does not this come under the ordinary rule, and why should it not be read, "God is the Spirit?"

I take another specialist by the hand: "When *ho*,[1] *hē*, *to* is employed as strictly an Article before a noun, it marks the object as one definitely conceived, whether in consequence of its nature, or the context, or some circle of ideas assumed as known." — *Dr. Geo. B. Winer.* This definite conception may not be expressible in English, so that the Article in that case is not capable of translation. But it is presumable that in

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context. And recognizing that the best mode of interpreting written language is by its actual use, I purpose to examine all the passages of the New Testament in which appear the phrase *hoi anthrōpoi*, "the men," to ascertain whether the presumption of definiteness is removed in any case by the actual use of the phrase, or whether the Article is generic. If generic in the plural, as well as sometimes in the singular, "the men," would necessarily include all the individuals of the class "men." I suggest, however, that the name of the class is not "men," but "man." It is the "genus homo," not "homines,"—"*anthrōpos*," not "*anthrōpoi*."

In 1870, the learned Canon Lightfoot, by invitation, read a paper "before a clerical meeting," "immediately before the Company appointed for the Revision of the English New Testament held its first sitting." This he expanded into a volume, which was issued under the title of "A Fresh Revision of the English New Testament." One of the arguments presented in favor of such a revision was based upon the "Faults of Grammar" in the Common Version. Among these he cites "the treatment of the definite article," referring to its suppression, and the amount of injury inflicted by such "grammatical inaccuracies." He does not make special reference to *hoi anthrōpoi*, but the principles he sets forth apply to it, as well as to other instances of the use of the Article. The phrase occurs 93 times in the New Testament, and the article is supplied in the Common Version but 10 times. Besides, we have 6 instances where the force of the article is swallowed up in "these and those." But 77 times the Common Version, and in this it is followed by the Revised Version, utterly ignores the Article, thus justifying the remark of Dr. Lightfoot, that the theory of the definite article was wholly unknown to our translators.

Professor Thayer, however, intimates that the Article prefixed to the Plural often "defines the class alone, and thus indicates that the whole class is represented by the individuals mentioned, however many and whosoever they may be, as in the Pharisees, the Scribes, the tax-collectors." And in this

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connection cites *hoi anthrōpoi*, rendering it "people, the multitude." But here his translation is not up to the measure of his doctrine. Does he mean that the phrase ever, not to say often, stands for "the whole class" whom we call "men"? for all mankind? — all people?

Let us proceed to our examination:

1. Matthew v. 13: "If the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of *the* men." Men universally? or men generally? — all men? "The men" = definitely those who walk along the highway.

2. Matthew v. 16: "Let your light so shine before *the* men, that they may see your good works, and glorify your Father who is in heaven." What men? Not men universally, not men generally, but definitely "the men" among whom your life is spent.

3. Matthew v. 19: "Whoever therefore shall break one of these least commandments, and shall teach *the* men so, shall be called least in the kingdom of heaven." "The men" = his followers or disciples.

4. Matthew vi. 1: "Take heed that ye do not your righteousness before *the* men, to be seen by them." As in No. 2. Or, "the men" = the bystanders, the on-lookers, the neighbors.

5. Matthew vi. 2: "When thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory from *the* men." As in No. 4.

6. Matthew vi. 5: "The hypocrites love to stand and pray

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9. Matthew vi. 16: "The hypocrites disfigure their faces, that they may be seen by *the* men to fast." As in No. 4.

10. Matthew vi. 18: "Anoint thy head and wash thy face; that thou mayst not be seen by *the* men to fast." As in No. 4.

11. Matthew vii. 12: "All things therefore whatsoever ye would that *the* men should do to you, even so do ye also to them." "The men" evidently = those with whom you have to do, or to whom your doing has relation. The injunction itself is definite. "The men" are not all mankind, or men in general. Not, "What ye would have all mankind do to you, do ye even so to all mankind;" not, "What ye would have men in general do to you, do ye even so to men in general;" but, "What ye would have these men in particular, with whom you have dealings, do to you, do ye even so to those very men."

12. Matthew viii. 27: "The men marvelled." "The men" present, in this case the disciples. The article is supplied by the translators.

13. Matthew ix. 8: "The multitudes glorified God, who had given such power to *the* men." Not to all mankind, or to men in general; but to the particular men, whether Jesus or his disciples, who exercised the power.

14. Matthew x. 17: "Beware of *the* men." Not of all mankind, or of men in general; but of the particular men who, in verse 16, had been compared to wolves,—the persecuting Pharisees and hierarchy.

15. Matthew x. 32: "Every one who shall confess me before *the* men, him will I also confess before my Father who is in heaven." "The men" = the councils, governors, and kings, referred to in verses 17, 18.

16. Matthew x. 33: "Whosoever shall deny me before *the* men, him will I also deny before my Father who is in heaven." As in No. 15.

17. Matthew xii. 31: "Every sin and blasphemy shall be forgiven to *the* men, but the blasphemy against the Spirit shall not be forgiven." "The men" = sinners and blasphemers; perhaps not those in general, but here, definitely, the Phari-

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sees who scoffed at the wonders of kindness which Jesus did. Indeed, Westcott and Hort give as a secondary reading "you men." The English Revisers put this reading in the margin; the American Revisers would reject it.

18. Matthew xii. 36: "Every idle word that *the* men shall speak, they shall give account of it in a day of judgment." "The men" = those who speak idle words; the "offspring of vipers," verse 34, who speak evil things.

19. Matthew xiii. 25: "While *the* men slept, his enemy came and sowed tares." "The men" = the servants of the householder, verse 27.

20. Matthew xvi. 23: "Thou mindest not the things of God, but the things of *the* men." "The men" = the Jewish teachers, who taught that the Messiah would be a prince and not a suffering man.

21. Matthew xix. 12: "There are eunuchs who were made eunuchs by *the* men;" i.e., by those whose power was so exercised.

22. Matthew xxiii. 4: "They bind heavy burdens, and lay them upon the shoulders of *the* men." "The men" = their disciples.

23. Matthew xxiii. 5: "All their works they do to be seen by *the* men." As in No. 4.

24. Matthew xxiii. 13: "Ye shut the kingdom of heaven against *the* men." "The men" = their disciples; see second clause of the verse. "Ye keep *the* men out of the kingdom of heaven — those who resort to you for instruction."

25. Matthew xxiii. 28: "Ye outwardly appear righteous to *the* men." As in No. 4.

26. Mark iii. 28: "All their sins shall be forgiven to the sons of *the* men," etc. As in No. 17.

27. Mark vii. 8: "Ye leave the commandment of God, and hold fast the tradition of *the* men." "The men" = the Jewish teachers. As in No. 20.

28. Mark vii. 21: "For from within, out of the heart of *the* men, proceed thoughts that are evil," etc. Not men universally, nor even men in general, but "the men" who thus think, act and feel.

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29. Mark viii. 24: "I behold *the* men as trees, walking." "The men" = those going by.

30. Mark viii. 27: "Who do *the* men say that I am?" "The men" = the people you have met.

31. Mark viii. 33: "Thou mindest not the things of God, but the things of *the* men." As in No. 20.

32. Luke vi. 22: "Blessed are ye, when *the* men shall hate you, and when they shall separate you, and reproach you," etc. "The men" = the persecutors; the Pharisees, or separatists.

33. Luke vi. 26: "Woe, when all *the* men shall speak well of you!" Evidently, not all men; not everybody; universal commendation is not to be deplored; but here, as in No 32, "the men" = the Pharisees. "In the same manner did their fathers to the false prophets;" not the fathers of all men, or of men in general, but the fathers of the Pharisees, spoke well of the false prophets.

34. Luke vi. 31: "As ye would that *the* men should do to you, do ye also to them likewise." As in No. 11.

35. Luke vii. 31: "Whereto shall I liken the men of this generation?" Specially defined, and the Article rendered in the Versions.

36. Luke xi. 44: "Woe to you! for ye are like the tombs which appear not, and the men that walk over them know it not." Specially defined, and the Article rendered.

37. Luke xi. 46: "Woe also to you lawyers! for ye lade *the* men with burdens grievous to be borne." As in No. 22.

38. Luke xii. 8: "Every one who shall confess me before *the* men," etc. As in No. 15.

39. Luke xii. 9: "He that denieth me in the presence of *the* men," etc. As in No. 15.

40. Luke xiii. 4: "Think ye that they were offenders above all the men that dwell in Jerusalem?" Specially defined, and the Article translated in the Versions.

41. Luke xvi. 15: "Ye are they that justify yourselves in the sight of *the* men." As in No. 4.

42. Luke xviii. 11: "I thank Thee that I am not as the rest of *the* men are, extortioners," etc. As in No. 4.

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43. John i. 4: "In it [the Word] was life, and the life was the light of *the* men." This is not affirmed of mankind. See verse 5: "The light shineth in the darkness; and the darkness apprehended it not." "The men" = the receivers of the Word. The life in the Word was the light of its receivers.

44. John iii. 19: "The light has come unto the world, and *the* men loved the darkness rather than the light." "The men" = those whose works were evil. This statement is the counterpart of No. 43.

45. John iv. 28. "She saith to the men, 'Come, see a man who told me all things that I have done.'" "The men" = the friends of the speaker whom she met in the city. The Article appears in the Versions.

46. John vi. 10: "Make the men lie down." "The men" = those who had followed Jesus beyond the Sea of Galilee. The Article appears in the Versions.

47. John vi. 14: "The men therefore, seeing the sign which he wrought, said, 'This is truly the Prophet who is coming to the world.'" As in No. 46.

48. John xii. 43: "They loved the glory of *the* men more than the glory of God." "The men" = the Pharisees, specially mentioned in verse 42.

49. John xvii. 6: "I manifested Thy Name unto the men whom Thou gavest to me out of the world." Specially defined — the chosen disciples, the Article being rendered in the Versions.

50. Acts iv. 16: "What shall we do to these men?" Literally, "the men these." Specially defined.

51. Acts v. 35: "Israelite men, take heed to yourselves concerning these men." As in No. 50.

52. Acts v. 38: "Refrain from these men." As in No. 50.

53. Acts xv. 17: "That the residue of *the* men may seek after the Lord." Quoted from Amos ix. 12, where it reads, "That they may possess the remnant of Edom." In the Septuagint, however, the clause corresponds with the quotation. The prophecy, as quoted, suggests the return of Jehovah, the rebuilding of the fallen tabernacle, the repair of the ruins,

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and its re-establishment. This would be done by the faithful Israelites, that the residue as well of "the men" = the Israelites might seek after Jehovah; all the Gentiles also. The Gentiles, being added to "the men," we have "all men."

54. Acts. xvi. 17: "These men are servants of the Most High God." Literally, "these the men." Specially defined.

55. Acts xvi. 20: "These men, being Jews, exceedingly trouble our city." As in No. 54.

56. Acts xvi. 35: "Let those men go." Literally, "the men those." Specially defined.

57. Acts xvii. 30: "Now He proclaimeth to *the* men that all everywhere should repent." "The men" = the "offspring of God," verse 29; or, the classes of people whose ignorance had formerly been overlooked; the idolaters. Repentance had already been proclaimed to the Israelites, in the former dispensation. The emphasis is upon *everywhere*.

58. Acts xviii. 13: "This man persuadeth *the* men to worship God contrary to the law." "The men" = his hearers.

59. Acts xxiv. 16: "Herein do I also exercise myself to have a conscience void of offence against God and *the* men alway." "The men" = those with whom Paul had dealings. As in No. 11.

60. Romans ii. 14–16: "When Gentiles who have not a law do by nature the things of the law, these, not having a law, are a law to themselves; in that they show the work of the law written in their hearts, their conscience testifying therewith, and their thoughts one with another accusing or else excusing: in the day when God judgeth the secrets of *the* men, according to my Gospel, by Jesus Christ." Here, evidently, "the men" = the Gentiles (verse 14); although, on the principle of verse 11, the same thing applies to others.

61. Romans xiv. 18: "He that therein serveth the Christ is well-pleasing to God, and approved by *the* men." "The men" = those who were to be served as in the context.

62, 63. 1 Corinthians i. 25: "The foolishness of God is wiser than *the* men; and the weakness of God is stronger than *the* men." In the first instance, "the men" = the Gentile teach-

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ers, who sought for wisdom, and to whom a crucified Christ was foolishness; and in the second, "the men" = the Jewish teachers, who sought for signs of power, and to whom a crucified Christ was a stumbling-block.

64. 1 Corinthians xiii. 1: "Though I speak with the tongues of *the* men, and of the angels—" "The men" = those of whom the Apostles had spoken as specially endowed with the gift of tongues (chapter xii.).

65. Ephesians iii. 5: "The mystery of *the* Christ in other generations was not made known to the sons of *the* men, as it hath now been revealed to his holy apostles and prophets in the Spirit." "The men" = the ancestors of the Jews. There had been no revelation to the Gentiles: that to the chosen people lacked fulness. See Hebrews i.

66. Ephesians iv. 8: "He led captivity captive, and gave gifts to *the* men." Quoted from Psalm lxviii. 18. "The men" = the chosen people.

67. Ephesians iv. 14: "That we may be no longer children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of *the* men, in craftiness, after the wiles of error." "The men" = the teachers of error.

68. Colossians ii. 8: "Take heed lest there be any one that leadeth you astray through his philosophy and vain deceit, according to the tradition of *the* men." "The men" = the Jewish teachers.

69. Colossians ii. 20–22: "Why, as though living in the world, do ye subject yourselves to ordinances, . . according to the precepts and commandments of *the* men?" As in No. 67.

70. 2 Thessalonians iii. 1, 2: "Pray for us . that we may be delivered from *the* unreasonable and wicked men." Not wicked men in general, but "the men" in particular in Corinth who were persecuting him, perhaps at the very time

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72. 2 Timothy iii. 2: "*The* men shall be lovers of self, lovers of money, boastful, haughty, railers," etc. Not affirmed of mankind, or of men in general; but particularly of those "that oppose themselves" (chapter ii. 25), and are in "the snare of the devil."

73. Titus iii. 8: "Good works . are good and profitable to *the* men." "The men" = those who "maintain good works."

74. James iii. 9: "With [the tongue] bless we the Lord and Father, and therewith curse we *the* men, those made after the likeness of God." We translate the post-positive article demonstratively, and this specially defines the prepositive. The sense is not general, even as the "we" can not be applied personally to James. "The men" = those who are cursed, and they are "made in the likeness of God." It is inconsistent to bless God, and to curse those made in His likeness.

75. 1 Peter ii. 15: "By well-doing ye should put to silence the ignorance of *the* foolish men." "The foolish men" = the evil-doers of verse 12.

76. 2 Peter iii. 7: "The heavens that now are, and the earth, by the same word have been stored for fire, being reserved against a day of judgment and destruction of *the* ungodly men." "The ungodly men" = the mockers of the context.

77. 1 John v. 9: "If we receive the testimony of *the* men, the testimony of God is greater." "The men" = those who make known to us any facts; not mankind, nor men in general; but those particularly in whom we have confidence.

78. Revelation viii. 11: "Many of *the* men died of the waters." "The men" = those who drank of the waters; the persecuting Israelites subject to Divine judgment.

79. Revelation ix. 4: "It was said to [the locusts] that they should not hurt the grass of the land, nor any green thing, nor any tree, but only *the* men whoever have not the seal of God on their foreheads." Specially defined; and as in No. 78.

80. Revelation ix. 6: "In those days *the* men shall seek

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death, and shall in no wise find it." "The men" = those "not having the seal of God on their foreheads;" and as in No. 78.

81. Revelation ix. 10: "In their tails is their power to hurt *the* men five months." As in No. 78.

82. Revelation ix. 15: "The four angels were loosed, who had been prepared for the hour and the day and the month and the year, that they might kill the third part of *the* men." As in No. 78.

83. Revelation ix. 18: "By these three plagues was the third part of *the* men killed." As in No. 78.

84. Revelation ix. 20: "The rest of *the* men, who were not killed by these plagues, repented not of the works of their hands." As in No. 78. The Revisers translate "the men," *mankind*. For this there is no warrant. The whole race was not involved in these judgments (Matthew xxiv.). The Common Version is right in this case.

85. Revelation xiii. 13: "He doeth great signs, that he should even make fire come down out of heaven upon the land in the sight of *the* men." "The men" = the dwellers in the land.

86. Revelation xiv. 4: "These were purchased from among *the* men, the first-fruits to God and the Lamb." "The men" = the people of the land of Israel.

87. Revelation xvi. 2: "There came a noisome and grievous sore upon the men who had the mark of the beasts." Specially defined, and the Article rendered in the versions.

88, 89. Revelation xvi. 8, 9: "The fourth poured out his bowl upon the sun; and it was given to him to scorch *the* men with fire. And *the* men were scorched with great heat." In both instances, "the men" = those "who had the mark of the beast."

90, 91. Revelation xvi. 21: "Great hail . cometh down out of heaven upon *the* men, and *the* men blasphemed God because of the plague of the hail." As in Nos. 88, 89.

92. Revelation xxi. 3: "The tabernacle of God is with *the* men." "The men" = the residents of the heavenly city, New Jerusalem.

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We have considered, it is believed, every case in which *hoi anthrōpoi* occurs in the New Testament, save one. We have seen that in each instance the writer had a "definite conception" in his mind, whether or not that definiteness is expressible in English idiom. In many cases in which it is omitted, the rendering of the Article would undoubtedly add clearness and force to the Versions. Are we to suppose that, in the remaining instance of its use, "the men" = all mankind? or even "men" indefinitely? men in general? Let us see:

93. Hebrews ix. 27, 28: "Inasmuch as it is laid up for *the* men once to die, but after this a judgment, so also *the* Christ once was offered to bear the sins of many." "The men": what men? "The men" already spoken of: the high-priests, evidently (verses 7, 25). Though previously spoken of in the singular, the text has in view the succession of high-priests. The whole chapter, clearly, is a running comparison of the sacrifices offered on the Israelite Day of Atonement with that of the Christ. The "definite conception" of the writer of the Epistle does not depend upon any interpretation of the details of the comparison of the text. Even if the exegete is constrained to interpret the verb "to die" as signifying the death which is the lot of all organized being, it does not follow that the writer referred to all mankind as "the men." We may affirm of one, that he must die, bodily: why not of a definite few, though true of all mankind? Other considerations, however, confirm the inference from the context.

The comparison of the text may thus be shown:

Inasmuch as	So also
it is laid up for	[as laid up]
the men	the Christ,
once	once
to die,	having been offered to bear the sins of many,
but after this	a second time
a judgment,	shall be seen, apart from sin, by them that wait for him, to salvation.

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The emphasis, it may be said, is upon the last particular. The other particulars are minor, and lead to the special point for which the present comparison is made. Using the implications of the first term of the comparison, we would read "between the lines" thus: "It is laid up for the men once to die, *to bear the sins of the Israelite people;* but after this *they would be seen a second time, by the waiting people, with* a judgment *of ceremonial cleansing and forgiveness.*" Thus the parallel would be complete, as we suppose it ran in the writer's mind.

It will be seen that "to die" must be sacrificially interpreted, or the comparison fails. The point of the second term is not that the Christ died bodily, but that he was offered in sacrifice. To sustain the similitude, the death of "the men" must be connected with the system of Hebrew sacrifices: a point to be considered farther on. "The men" is not = all mankind, because then the similitude would be lost in identity. The phrase would include the Christ, and the first term of the comparison must be exclusive of him. In view of the fact that throughout the chapter, as we have already noted, and beyond, the writer is comparing the priesthood, and sacrifices, and worship of the Temple, with the priestly sacrifice of Jesus, would it not seem impossible that he would suddenly dart from those to the common lot of man, and as suddenly return to his former theme? In chapter x., verse 1, immediately succeeding verse 28 of chapter ix., we have the pronoun "they" twice. In the first instance the reading appears to be doubtful: in the second, the evident antecedent is "the men" of verse 27: "*They* offer sacrifices continually year by year," with which "it," the law, or "they," the men, can never "make perfect them that draw nigh."

A difficulty in interpretation, it must be conceded, occurs from the use of the word *hapax*, "once," in both of the terms of comparison. It is true that sometimes this word has emphatic force: "once for all;" "once and no more." It is so in verse 26, and in 1 Peter iii. 18. In verses 25, 26, immediately in context, there is contrast on this point. Attention

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is called to the fact that "the high-priest entereth yearly into the holy place with blood not his own," while Christ "once, at the consummation of the ages," hath "been manifested to put away sin by the sacrifice of himself." The writer in this particular had thus already emphasized the "onceness" of the Christian sacrifice: he now sets forth and emphasizes the superior nature and efficacy of the "judgment," or decision, ensuing upon it. Would it be strange if the next particular so filled his mind, that he was not thoughtful of the precise form of words employed in the minor terms? Or is it not possible that, having set forth the superiority of the great High Priest who offered the Christian sacrifice of atonement, over every high-priest who served in the holy place, he now masses them all as upon one great day, and all their sacrifices as one great sacrifice once offered, and affirms the supremacy of the Christian sacrifice and High Priest over them all?

The death of the Christ was his entry into the greater and more perfect Tabernacle, with the offering of his own blood: that of "the men" was, by the necessity of the parallel, their entry into the minor and less perfect tabernacle, with the offering of blood not their own. The latter were, however, to re-appear with the "judgment" following their grand ceremonial. The effect of this had been noted (verse 13) as sanctification "unto the cleanness of the flesh," and (verse 15) "redemption of transgressions under the first covenant." It was a judgment of forgiveness of the sins into which the Israelites had fallen during the year, announced to the assembly, waiting for its typical expression. The "judgment" following the death of the Christ, and his appearance a second time, is the salvation of "many" nations, the cleansing and forgiveness of the sins of the world.

Is it presumptuous to affirm that "the men" can only refer to the long succession of the high-priests of Israel?

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ARTICLE XIX.

On the Kelto Saxon.

DURING the immediate past and the present generation great progress has been made in our knowledge concerning the various types of mankind. These investigations should be of as much interest to the theologian as to the ethnologist. Among wild tribes the experiences and observations of the missionaries have been of incalculable service in reaching certain definite conclusions, which have been fully recognized by the anthropologist. In order to make progress in the dissemination of his tenets the theologian is forced to approach such points as are most vulnerable. If certain races or types are the result of mixture, then the combination which enters this amalgamation must be understood by those who may endeavor to become thoroughly informed.

The so-called Anglo-Saxon must have been a striking puzzle to many an intelligent mind. If this race is simply a combination of Saxons, Angles and Jutes (according to the usual acceptation of those terms) then we must expect to find elements which belong only to these three various types. But these types are Teutons, and if Teutons, then the so-called Anglo-Saxon or English must be characterized, like the German, by slowness, steady purpose, accuracy, providence, patient labor, silence and reserve, adventure and aristocratic tendencies. A casual observer could not help noticing that the English have more than this, notably clearness of perception, powers of combination, imagination, wit, humor, gen-

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history, the ethnologist would not hesitate to say that the English present a combination of both Keltic and Germanic elements; and even upon historical grounds, he might arrive at the same conclusion, for the latter occupied territory which had previously belonged to the former; which, again, would be strengthened by the consideration that both families belonged to the Indo-European stock, thus constituting type relationship.

Against the natural view of the origin of English people, has been arrayed the highest authority, and the declaration put forth that the Saxon invaders did not mix with the aborigines, but either drove them out of the country, or else killed them off. To read the statements made one might suppose that we possessed authoritative and unbroken history from the time of the so-called Saxon invasion down to the present time. Perhaps but few realize upon what a slender thread the whole fabric rests. The erroneous conclusions have resulted from too much respect for dogmatic opinions. Instances of these declarative views may be given. The editors of Webster's Unabridged Dictionary affirm that:

"The English language is the descendant and representative of the Anglo-Saxon. . . . With all its mixture of foreign elements, it is still a Teutonic language. . . . The probability is, that the great body of those whose possessions passed into Anglo-Saxon hands spoke substantially the same language. This being so it would not have seemed strange, if the idiom of the conquered people had acted on that of the conquerors, so as to introduce a large Celtic element into Anglo-Saxon and English. But the fact is quite the contrary. The Celtic words in English are altogether few in number. . . . It should seem that in the slow and gradual progress of the Saxon conquests, the native British fell back from point to point before the invaders." [2]

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"The Britains or Welsh were the first possessors of this island, whose names are recorded, and are therefore in civil history always considered as the predecessors of the present inhabitants; yet the deductions of the English language from the earliest times of which we have any knowledge to its present state requires no mention of them."

He farther states that those of the Britons who were not sheltered in the mountains perished by the sword; and, that "the two languages from which our primitives have been derived are the Roman and the Teutonic."

These views were not original with Dr. Johnson, for the same was recorded nearly one hundred years before. The author of Gazophylacium Anglicanum (1689) sets forth, in his preface:

"That all (English) words almost, except such as come from the French and the Latin, and their adherents, owe their original to the English, Saxon and Low Dutch dialects of the ancient German. . . . The Saxons did endeavor the total destruction of the inhabitants; and did effect it, saving some few that fled to the mountains of Wales and Cornwall. Thus is it not reasonable to conjecture that the languge — the ancient British . . . must die with the people; and a new one, namely, the Saxon, be introduced in its stead."

From these and similar statements it has become genenerally admitted that the Saxons, Angles and Jutes drove out or else exterminated the aboriginal inhabitants of England. It has found its way into our literature and our school and college text books, and so positively stated as to leave apparently no possible room for doubt.

The originator of the story was Gildas, a monk, born in England about the year A. D. 514. He went to Brittany in 550, and, during the ten subsequent years, wrote his book called "De Excidio Britanniæ." Gibbon describes him as "a

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contempt for Gildas' authority, shows his book to be untrustworthy, that he wrote without original sources, contradicts authentic historians, was biased and probably "only an assumed name attached by an unknown writer to a work which for the most part was a work of imagination. The name seems to have been common, for there are at least two or three persons called Gildas, contemporaries, mentioned."[4]

Recent historical researches do away with the assertions of Gildas, Johnson, and others who have repeated their statements. The investigations of Luke Owen Pike, "The English and their Origin," 1866; Dr. Thomas Nicholas, "Pedigree of the English People," 1868; John Pym Yeatman, "Introduction to the Study of Early English History," 1874, and Dr. Charles Mackay, "Gaelic Etymology of the Languages of Western Europe," 1877, abundantly set forth the evidence that the Keltic inhabitants of England were neither destroyed nor driven out at the time of the Saxon advent; and that the invasion did not extend so far into the Midland countries, or into the West, as to make the invaders numerically superior to the original inhabitants.[5]

An erroneous conception of the true Briton and Saxon has been the cause of much controversy in relation to this subject. The Roman historians have given us a fair knowledge of the ancient Britons. Even the earliest information the Romans possessed shows the Britons to have been superior to them in civilization. They were skilled in war, devoted to commerce — in the corn trade alone employing eight hundred vessels, smelters of metals, coiners of money, and understanding the art of writing. They were a nation of poets and philosophers. Through their energy, for ages, they had carried on

[4] "*Pedigree of the English People*," p. 251.

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an important traffic with the east, and had imparted learning to ancient Greece itself. The Druids were the conservators of knowledge, and their course of instruction in philosophy occupied a period of twenty years.

"They were the zealous preservers of early and primitive discipline — of the traditions, doctrines, customs, and opinions which had engaged the attention of the world in its primitive age. They discussed the nature of Deity, of the human soul, of the future state, of the heavenly bodies, of the terrestrial globe, and of its various productions. Their conceptions were great and sublime; their speculations comprehensive in their sphere, pervading most of the arts and sciences which had interested the earliest periods."[6]

That they were superior in their religious conceptions to the gross mythology of the Romans is proved by their belief in but one God, who made all things and is sovereign over the Universe. They taught the immortality of the soul, moral responsibility, and Divine superintendency.[7]

Cæsar made two unsuccessful attempts to conquer the island, and finally was forced to content himself by levying a tax on the goods brought across the channel of Gaul. In one expedition against the Britons he employed forty-five hundred horses, eight hundred ships of transport, twenty-eight warships, and an army of thirty-five thousand men. So independent, brave and obstinate were the natives that had they been unified, or acted in concert, the Romans would never have gained a foothold on the island. Even Tacitus admits that in the days of Agricola the Britons were not disheartened. After the terrible battle between Boadicea and Suetonius the Romans ruled leniently.

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ister the laws, and take a part in the government, social relations were established and intermarriage practiced. The last named may be instanced in the case of Helena, the daughter of an innkeeper,[8] who was the mother of Constantine the Great. Even emperors found the island a desirable place in which to live. At the time of the Roman withdrawal the native population was very great and much superior to what they were at the time of the conquest, for the intercourse with their foreign masters had tended towards a greater development. They could look to the arts of peace, while their rulers engaged in war. During the whole period they continued to speak their native tongue, for it was a policy of the Roman government to leave unmolested the language of the conquered. Agricola tried to induce the sons of the principal chiefs to learn the Latin tongue,[9] perhaps on the ground that it was the official language of the empire. Their strength and power of resistance were not enervated during the long period of Roman domination, for, when the Romans retired, they exhibited their ancient spirit, and attempted to establish the old *régime;* but, the same as of old, they were sadly wanting in cohesive power. Notwithstanding internal dissensions they withstood the constant inroads of the Saxons for 150 years; and for 278 years more, or down to the time of Egbert of Wessex (A. D. 828), they continued to be conspicuous on the field of battle and in the clash of arms against the invaders. They certainly exhibited a far superior resisting power than the so-called Anglo-Saxons displayed on the field of Hastings (1066).

If we possessed as clear and intelligent a history of the

[8] "This tradition (that she was the daughter of the British king), unknown to the contemporaries of Constantine, was invented in the darkness of monasteries, was em-

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Saxons as of the Britons, then no difficulty would be presented in tracing out the English race. Stripping the accounts of all the moss which has accumulated we know but little of the ancient Saxons. The time of the invasion (A.D. 449) is uncertain, while Hengist and Horsa have been shown to be mythical characters. Even the name by which the Saxons called themselves has not been preserved. The name *Saxon* was not a national one, but a term of reproach,[10] and intended to designate them as assassins, — deriving the idea from the short swords which they carried on their piratical expeditions. Even the country they are said to have occupied never received the name, save three small counties. They were warlike, illiterate, without any literature, and wholly ignorant of the art of writing. According to one edition of Bede, Ethelbert, king of Kent (born A.D. 552), a Saxon himself, wrote his laws in English, although not a vestige now remains. These laws (if really written) were unquestionably for his subjects, and must have been in the language spoken by the Kentish people. This would be evidence that the barbarous language spoken by the Saxons in the year 455 had died and the English was substituted for it.

The uncertainty of history is forcibly illustrated in that period of the English people from the time of the Roman withdrawal to the advent of the Normans. Five histories of that time comprise the list, viz., Gildas, Nennius, Bede, Asser and Ethelbert. Of these Asser and Ethelbert must be thrown out as forgeries, — the former probably the work of Florence of Worcester (1056). The learned William of Malmesburg, who wrote six years after the death of Florence, professes to give an account of all the histories down to his time, but makes no reference to the work of Asser. It is possible that Florence of Worcester was imposed upon by a monk of his monastery

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additions, that great care must be exercised in their use. Of them Gibbon says: "The declamations of Gildas, the fragments or fables of Nennius, the obscure hints of the Saxon laws and chronicles, and the ecclesiastical tales of the venerable Bede, have been illustrated by the diligence, and sometimes embellished by the fancy, of succeeding writers, whose works I am not ambitious either to censure or to transcribe." [12]

The Angles have also been commented on at length and dogmatically asserted to have been Teutons. If this be true, there is no possible need of the term Anglo-Saxon,[13] — the one part would necessarily carry with it the other. The name Anglia was given to England by the Romans long before the invasion of 449 A.D. Dr. Whittaker derives the word Angle from An-gael, The Gaul.[14] This derivation would seem to be correct, for they not only inhabited the eastern coast of England, but also from the earliest period of their history they were in possession of the Gallic speech, laws, learning, and religion. However, in ancient Runic inscriptions the country is called Ingland, or Igland from which *Angle* would readily come.

The geographical distribution bears an important part in the consideration of the question. The extent of the country occupied by the Saxons is very small, comprising only Eastsex, Midsex, and Sussex. If to this be added other territory occupied by invading forces, still the greater part of England would be in the possession of the native Kelts or Britons. A line drawn from the Isle of Wight through Leeds to the north would represent the boundary between the native and foreign population. To this day the population of Cornwall, Devon, Dorset, Somerset, Wilts, Gloucester, Hereford, Worcester,

[12] *Decline and Fall*, Vol. III., chap. XXXVIII, p. 615.

[13] So far as I am able to find out, the term *Anglo-Saxon* was first used by Paul Warnefred, in the eighth century, who coined it in order to designate the English Saxons from those of the continent, who were termed "Old Saxons."

[14] Cæsar says: "The interior of Britain is inhabited by those who are recorded to have been born in the island itself; whereas the sea-coast is the occupancy of immigrants from the country of the Belgæ, brought over for the sake of either war or plunder. All these are called by names nearly the same as those of the states they came from, names which they have retained in the country upon which they made war, and in the land whereon they settled." — *Bell. Gall. V., chap.* 12.

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Stafford, Chester, Lancashire, the West Riding of York, Westmoreland, Cumberland, and Northumberland, are almost as truly Keltic as in the days of the Roman power. Of course there is an admixture of the blood of neighboring counties, but it applies just as much to the one as to the other.

It is hardly admissible that the native population was put to the sword by the Saxon. Both belonged to the great Indo-European stock, and consequently more or less of an affinity existed, which sooner or later would exert itself. The evidence appears to be somewhat clear that the chief families did retreat into the interior, and thence migrated into Armorica, whence their descendants returned under William, thus making amends for the wrongs of former ages.

It is probable that the Picts and Scots had made, at an early age, some impression on the north and northwest of England; and that at a very early period of Saxon time the English language was forming. Still this would not invalidate the idea that the Britons were living as a separate race. That they were a distinctive type, and living as such, during the eighth century, we have the testimony of the venerable Bede. He also informs us that there were four languages spoken, viz.: those of the Britons, Picts, Scots, and English.[15] He lived in the north of England, and appears to have been ignorant of the existence of the Saxons, that is, as a separate and distinct people living in England.

If there is no direct evidence of amalgamation between the Teutons and Kelts (Britons) during the struggle of three hundred and seventy-nine years, and even after, it is reasonable to presume that the former would intermarry with the natives, as did the Romans who preceded them. Choose whatever grounds we may, it must be admitted that during the Saxon period there was a decided ethnical change. The

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portance than that of the Saxons. While it did not materially affect the Britons, it was a storm of fire and sword to the Saxon. The Saxon plotted the massacre of St. Brice, but it was a two edged sword, for they were nearly exterminated by the fiery Dane. From thence the home of the Saxon became the home of the Dane. These Jutes or Danes were of the same general Teutonic origin as were the Saxons, hence this invasion brought a fresh infusion of the same blood, which would favor the Germanic over the already Anglocized Kelt.

What was gained by the Teuton on the advent of the Dane was in part overcome in 1066 when a fresh accession of Keltic blood came in the army of William, for it was made up of genuine Breton soldiers. They were the authentic Kelts from Brittainy, Poitou, Anjou, Normandie, and through previous emigration from both England and Wales.

From the testimony already touched upon, and from others that might be adduced, it has been justly claimed that the English should no longer be called "Anglo-Saxon," but Kelto-Saxon.

If this change of name be warranted then it becomes obviously necessary that Keltic words should be found in the English language. However, it has not been proved, although loudly and confidently asserted, that the English language is derived from the Teutonic. There is certainly a wonderful divergence between the two. The latter is an inflected language, and possesses a grammar founded upon principles altogether different from that of the English grammar. Add to this the great difficulty that English speaking people are forced to overcome in mastering the German tongue. If these two languages are essentially one, then they should be as similar to each other as the Spanish is to the Latin. The philologist must arrive at the conclusion that the English language does not necessarily depend upon any other, save, of course, the underlying speech of all Indo-European tongues. Its growth is peculiar to itself. When, how, or in what manner its original incentive was caused may not be known. This is running athwart the authorities, but let those who have given the tes-

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timony an impartial hearing decide. If more attention were paid the English language and the Keltic tongues, and less attention to Greek and Latin, then our native language would be better understood. Race prejudice has long kept back the scientific study of the native tongues of the British Isles, but a revived interest in the Keltic dialects, bids fair to place them in their proper position in the great family of languages.

The Keltic tongue has its proper representation in the English speech. When the two people came together elements of both languages would occur, and must necessarily enter into the genius and structure of the tongue. It is possible that where two or more types of mankind amalgamate, one language, in the new form, may predominate over others. The Keltic dialects do not readily assimilate with other forms of speech, for they are hard and resist absorption. It is not necessary, nor is it possible, in this place, to enter upon a comparison of Keltic and English inflexion and syntax, for it is involved in much complexity owing to the multiplicity of other diverse languages represented in our present English. Another difficulty presents itself in the changes through which both tongues have passed. Many changes in the inflexion and construction of the Keltic dialects have occurred, as witnessed by their written literature. The same is also true of the English. If many forms could not readily be produced, it would only show what has passed away during the lapse of time when the speech was in process of formation. Words, to a certain extent, would certainly remain.

Dr. Johnson so despised the Keltic tongues that he would not trace out the etymology of their words in the English language, but affirmed them to be "low, vulgar, and without

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England, even to this day, Keltic words prevail to a very large extent in the unliterary and colloquial speech; and they crop up continually in what are known as slang or cant words. Among the common words of genuine Keltic origin, the following may be noted: babe, bait, bank, bar, balderdash, banner, barb, bard, barley, barrel, base, basin, basket, bastard, belly, big, bo, bowel, boy, brag, brisk, browse, bulk, bump, bunch, cart, cast, cell, clock, club, corner, could, crag, creak, crook, crouch, cut, dad, darn, dicker, dock, doll, flimsy, fool, gag, guess, hag, happy, hoax, hog, hush, lad, mew, niggard, nod, odd, paw, pill, poke, queen, rule, sad, sham, tall, whim, whiskey, etc.[17] Through the Norman-French there have been derived two-hundred and seventy-four words of Keltic origin. In the living dialect of Lancashire are sixty pure Keltic words not used on this side of the ocean.

Perhaps music has as strong a hold upon a people as anything else, especially if it has been connected with sacred rites. The music of the old Kelts has permanently fastened itself upon the modern tongue, and if no other reason existed in the argument to show that the English are not Anglo-Saxon, this would become a mighty phenomena. The *Fal*, *lal*, *la*, the *Tra*, *la*, *la*, the *Fa*, *lero*, *loo*, the *Tooral*, *looral*, the *Down*, *down*, *derry down*, the *Tire lire*, and other apparently absurd collocations of syllables, supposed by many to be mere gibberish, are relics of the once sacred music of the Druids. The first (*Fal*, *lal*, *la*) simply means, "Welcome day." *Fal* is an abreviation of *Failte*, welcome, and *la*, a day.[18]

Geographical names, of themselves, may not be a proof of amalgamation; for, in America, we have many rivers and towns bearing aboriginal names. Yet, when names of places are taken into consideration with other elements, they have a direct bearing on the subject. All over England the ancient Britons have left their marks in their own tongue. On the eastern side of the island these marks are less numerous than

[17] The English language contains 40,000 usable words. A highly educated man can use 10,000. In ordinary use 400 are employed. The greater percentage of the last is Keltic.

[18] Those desiring an extended view, see Mackay's Gælic Etymology, p. 592.

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elsewhere, for the reason that this part of the country was less frequented by the Keltic race, and more subject to invasion and emigration. These marks, are discovered in the names of rivers,[19] valleys,[20] mountains or hills,[21] cities,[22] etc., many of which imply an admixture of race. Proper names composed of both Keltic and Saxon, constitute a very strong argument for the admixture of the races.

Those who have asserted that the English "of to-day are Teutons, and owe everything glorious in their character to the Saxons,"[23] seem to have lost sight of the fact that pure Keltic

[19] In Sussex: Adur; in Devon: Anne, Anney, Axe, Dart, Esk, Ex; in Gloucester: Avon; in Worcester: Avon; in Cumberland: Calder, Ive; in Lancashire: Darwen, Derwent, Wyre; in York: Dourwater: in Kent: Darent, Dour, Medway; in Cheshire; Dee; in Hereford: Dore, Wye; in Cornwall: Durra, Inney; in Nottingham: Durbeck; in Wilts: Nader, Rhey; in Stafford: Rhea; in Essex: Stour; in Durham: Tees; in Norfolk: Thur; in Dorset: Wey; in Surrey: Wey, etc.

[20] Without giving names of countries, we have: Appledur-comb, Chalacombe, Chumleigh, Combe, Combermere, Comberton, Combeabbas, Combelong, Combefield, Combhay, Combmartin, Combpyne, Compton, Dalton, Dolton, Dawlish, Dawley, Facomb, Gatcombe, Ilfracombe, Kilburn, Kildanes, Kildale, Kilham, Killpeck, Kilmersdon, Kilsby, Kilworth, Paracombe, etc.

[21] Brandon Hill, Brendon, Brent Tor, Bredwordine, Brinton, Brinsop, Bryntor, Chevin, Cornwall, Cowden, Crick, Crickhowell, Cricklade, Croken Tor, Dennis, Doncaster, Dundran, Dundry Hill, Dunmow, Dunmore, Dunstable, Fendraeth Hill, Fur Tor, Hey Tor, High Down, Kenchester, Kensworth, Keynton, Lexdon, London, Maldon, Malpas, Malvern, Pembridge, Pembury, Pencoed, Pencomb, Pendennis, Pendleton, Penhill, Penketh, Pennard, Pennigant, Penncastle, Penn, Pen, Penrhyn, Penrith, Penshurst, Pentir, Pentridge, Penton, Pentwyn, Penyard, Penylan, Penzance, Tormorton, etc.

[22] Bodmin, Bodiham, Bodenham, Bodney, Bothel, Bothergert, Botley, Braintree, Caerwent, Caerleon, Carden, Carthrope, Carhallock, Carely, Carcolston, Carbrooke, Carburton, Carderton, Carey, Cargo, Carham, Carhampton, Carkin, Carperly, Carrooke, Carlisle, Daventry, Tregonna, Tregony, Trelegga, Trelow, Treneglos, Tresilian, Trethengi, Trevissick, Trevulga, Trewadlock, Truro, etc. See *Pedigree of English People*, p. 451.

Many of the names are compounds, being of both Keltic and Anglo-Saxon. Such as Cornwall; or as formerly written, *Corn* Wales. Corn, Keltic for *horn*, and Wales (Wealhas) Anglo-Saxon, *stranger*.

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blood is still being poured into the English from such Keltic people as the Welsh, Irish, Manx, and the Highland Scotch. Wherever the English tongue is spoken there will be found the Scotch in the Camerons, Campbells, Craigs, Cunninghams, Dixons, Douglases, Duffs, Duncans, Grahams, Grants, Gordons, Guthries, Macdonals, Macgregors, Mackenzies, Macleans, Macleods, Munros, Murrays, Murdocks, Reids, Robertsons, Rosses, and Scotts. Among the Irish, the Bradys, Donnels, Dalys, Donovans, Falloons, Flannagans, Mullonys, Murphys, O'Briens, O'Conners, O'Neills, Patricks, and Sullivans. So great is the admixture not only of Keltic, but also of other nationalities into English blood, that any day, on the streets of London may be seen the physiognomy of almost any Caucasian type,[24] all of which are native born, and, perhaps, claim to be pure Anglo-Saxon.

The question of law has received much attention in the past, and will be fully investigated in the future. To do justice to this part of the subject would require both a lengthy and an analytical discussion. If the laws of the conquered people survive it is proof that an extermination did not take place. The first great lawgiver of Britain was the monarch Dyfnwal Moel Mud, who reigned 700 or 800 B.C. Hywel Dda (Howel the Good), King of Wales, A.D. 906–948 revised these laws.[25] Among the ancient Britons law had become a science,

"The German of the days of Cæsar, like the German of to-day, was mean and penurious. He had the vices of a savage—gluttony, drunkenness, and the coarser sins of the flesh—but, as has been truly observed, he was not immoral in lightheartedness, or on principle."—*Ibid*, 218.

If this estimate in the main, be correct, then the Saxon blood in the English veins should be deprecated instead of being a cause for rejoicing.

[24] By consulting the *Notitia Imperii*, and the inscriptions discovered on tombs, altars,

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and their enactments exhibit a jurisprudence shaped and modelled by thinking men. These laws remained virtually the same under the Roman dominion. The tenure of land and trial by jury were in force long before the advent of the Saxon. The story that Alfred instituted the jury system, like other stories concerning him, is false. He was never king of England, but was a subregulus and tributary to the king of Denmark. His title of "the Great" is of comparatively modern invention. Juries of twelve were familiar to the Britons before the Roman invasion. The common law of England even at this day is the same as it has been from time immemorial. The same laws pervaded all the Keltic nations of the Isles, thus showing a direct identity. The law of *gavel-kind*, in Kent, and other parts — which ordains, among other things, that a father's inheritance shall be equally divided among all his sons, — is purely Keltic, and was in force all over Wales until the time of Henry VIII. No such law was ever known in Germany. The derivation of the word is purely Keltic: *gavael* means a *hold*, a *grasp*, and *kind*,[26] probably from *cenedl*, a *tribe*, a *nation*. The British laws have always permitted a female sovereign; and at a very early date a queen ruled over West Anglia. The Saxons never permitted a female ruler.

Another problem must engage the attention of the ethnologist, and legitimately belongs in this discussion: Were the Saxon invaders more or less tinctured with Keltic blood? There are physical, historical and philological reasons for this belief. Of the first both have in common self-assertion, courage, hospitality, and power of generalization. Of the second much depends upon the Cimbri, defeated in the battle of Vercellæ, by Marius, in the year 101 B.C. They were probably Kelts. Did they march into north-west Germany, and there find a temporary rest?

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streams of migrations started westward, the earlier one along the coast of northern Africa, thence into Spain, France, Italy, Greece, and finally spending its force in the Crimea. The second stream poured over central Russia, Scandinavia, Denmark, North Germany, thence into the British Isles, and from there one arm extended into France, thus uniting with the former migration. It is not necessary to suppose that the Keltic or any other migration swept over Europe like an avalanche. It is simply the gradual spreading or crowding process. As the advance is made the farther removed is it from the point of beginning, — regarding location, manners, or customs. Communication for a while may be kept up by means of runners; but eventually this must give way. Energy, pluck, perseverance, thrift move in the vanguard. The slow, staid, inflexible and indifferent remain. New impulses create new energies, which in turn produce new methods of thought, although a certain degree of unity pervades all. This would be more patent in religion than in any other form. Thus Druidism finds some of its expressions in the religions of Central Asia.

The various steps of migration above spoken of may be traced in the names left behind. Those relating to Germany only come within the limits of this consideration. No person is more competent to express an opinion than Leo.[28] He states that the name of almost every river in North Germany is of Keltic origin. Among them are L*ahn*, Arg*ana*, Me*ina*. O*der*, *Dur*bach, *Dürren*bach, *Dur*en, *Rhi*ne, *Re*gen, etc. The line of migration passed through that country which afterwards is supposed to have been occupied by the ancient Saxons. When the great Gothic streams began to pour over Europe, it is reasonable to suppose that attempts were made to resist this mighty wave; but it is not even probable that those occupying

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(Indo-European), after the strife had ended, the remnants would gradually be swallowed up by the stronger power.

In that wonderful dictionary[29] of great and patient research, Dr. Charles Mackay discusses about thirty-six hundred[30] words of Gaelic origin alone. These words are shown to be in the languages of Western Europe, although especially in the English and Lowland Scotch. This would lend strength to the declaration of certain philologists of the last century, that fully one-third of our existing English is Keltic.[31] It is more than probable that many words still assigned to the Saxon, on closer inspection will be discovered to belong to the older tongue.

To those who have not investigated the points here presented it might seem that extravagant claims have been made. The Keltic tongue takes a much wider range, and by some of the best philologists is considered of primal importance, as may be witnessed in Huddleston's Preface to Toland's "History of the Druids," 1814. "That the Celtic is a dialect of the primary language of Asia has received the sanction of that celebrated philologist, the late Professor Murray, in his Prospectus to the Philosophy of Language. That the Celts were the *aborigines* of Europe, and their language the aboriginal one, even Pinkarton himself is forced to admit:

"It is a point, on all hands conceded, that neither colonies nor conquerors can annihilate the aboriginal language of a country. So true is this that, even at the present day, the Celtic names still existing over the greater part of Europe,

[29] Gaelic Etymology of the Languages of Western Europe. 1877.

[30] This is my estimate of the number.

[31] "The English contains at this day such a collection of Celtic terms as nothing but an actual collation of the languages could induce us to believe. Many words, indeed, have been undoubtedly lost in one dialect, and so left the kindred terms of the other

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and even in Asia itself, afford sufficient *data* whereby to determine the prevalence of the Celtic language, the wide extent of their ancient territories, and their progress from east to west. The Roman language unquestionably derives its affinity to the Sanskrit through the medium of the Celtic; and to any one who pays minute attention to the subject it will appear self-evident that the Doric dialect of the Greek, founded on the Celtic, laid the foundation of the language of Rome. The *Gothic*, over the whole extent of Germany and the greater part of Britain and Ireland; the Phœnician, or Moorish, in Spain, etc., are, all of them, merely recent superinductions ingrafted on the Celtic, the *aboriginal root*. Conquerors generally alter the form or exterior of the language of the conquered to their own idiom; but the basis or ground work is always that of the aboriginal language. The Roman language *Gothicized* produced the Italian. The Celtic in Gaul (with an admixture of the *lingua rustica Romana*) *Gothicized* produced the French. The old British (a dialect of the Celtic) *Saxonized* produced the English, etc. Whoever would rear a philological system radically sound (as far at least as regards the languages of Europe) must, therefore, commence with the Celtic, otherwise he will derive the *cause* from the *effect*, the *root* from the *branches*.'"

Thus it may be seen that upon physical, ethnological and philological grounds, the English people are only in part derived from the Saxons, and hence the term Anglo-Saxon is a misnomer. Even should it be admitted, for the sake of the argument, that the Saxon Chronicles, Asser's "Life of Alfred the Great," and other apocryphal writings, are authentic, it would by no means invalidate the conclusion. Even if the story of Gildas be correct, that the natives were put to the sword, the constant influx of Keltic blood from the Highlands of Scotland, Isle of Man, Ireland, Wales, and Cornwall, would justify the appellation Kelto-Saxon to the English people.

Rev. J. P. MacLean.

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Article XX.

Inspiration.

PART II.

In a former part we considered the subject of inspiration. We showed that all Divine inbreathing may be called an inspiration, even to that whereby man became a living soul. But man being constituted a living soul by the Divine Spirit, we showed that God can and does inspire him in four ways: through nature, through history, or the experience of men as moral beings, through highly developed or exalted spirits, and directly by the touch of His own spirit. We then explained that this direct or immediate inspiration is inspiration proper, inspiration in a primary sense; that all other inspiration is so only in a secondary sense. We then showed that it was concerning this immediate or direct inspiration that conflicting views prevailed, some claiming that it is universal, others that it is special. We then made a study of the mediate or indirect inspiration, with the view of ascertaining whether this inspiration is universal, or special, or both. We found that it is both; that in nature, in history, in highly developed spirits, there is that which answers to both universal and special inspiration. The question before us now, therefore, is, Is this true of inspiration proper, of direct or immediate inspiration? Is this inspiration universal, or special, or both? Does God directly inspire all men alike, or does He inspire some and not others, or does He, while inspiring all, inspire some more than others?

To answer this let us first get as clear a view as possible of the theory of the universal inspirationist. It is that God's inspiration is absolutely the same always and everywhere, that He inspires all men precisely alike, that He never gives one man any more of His spirit than He does another. By no sort of special volition does God ever enrich the world by His truth and life. God pours His spirit upon the world as the sun pours its light and heat, in an unvarying stream of Di-

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vine energy. It never floods and it never dries, but it is ever the same, flowing down upon all alike.

Is it denied then that men differ as to the amount of the spirit possessed? Is it held that all men have just the same amount of inspiration, that the highly developed spirits have no more of the Divine breath than the lowly developed or undeveloped spirits? By no means. The difference between men is admitted; but this difference, it is said, is due solely to man himself. It is caused by the difference in the receptivity of men. One man is more receptive to God than another, therefore he enjoys more of His spirit.

This receptivity, or rather the difference in this receptivity, is due exclusively to man's own efforts. One man develops a greater capacity for God than another; therefore he receives more of God. Divine inspiration is a great ocean, from which every man's cup is filled, whether it be large or small, but it has nothing to do with the size of the cups. God never directly makes one cup larger than another. He never, for any purpose whatever, directly enlarges the capacity of any man. If one man's cup is larger than another's it is because he makes it larger; if smaller it is because he makes it smaller. All God does is to fill the cups; He has nothing to do with the difference in the size of the cups. When a soul is ready for His spirit He imparts it, but He has no special interest or activity in getting the soul ready. Such is essentially the doctrine of universal inspiration as we understand it. It is that God gives His spirit to all alike, and that the amount each man receives of that spirit depends on the amount of his developed receptivity, and hence that the great leaders of hu-

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art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; Even there shall Thy hand lead me, and Thy right hand shall hold me." "*For in Him we live, and move, and have our being.*" "*I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is accepted of Him.*" How can these Scriptures be true, unless there is such a thing as universal inspiration? How can all souls be ever in the presence of God, and live, and move, and have their being in Him, without being inspired of Him? Clearly then the fact of universal inspiration must be admitted. All men are inspired of God in some degree.

Let us admit further that the degree of this inspiration depends upon the degree of receptivity possessed by each soul. No one can have more of God's spirit than he is capable of receiving. His cup cannot be more than full. He cannot receive what he has no capacity to receive. The amount of God in the world at any time is conditioned upon the receptiveness of the world to God. Still further let us admit that the degree of receptivity depends largely upon human effort. The soul being made for God, it has power to enlarge its own capacity for Him. We can, if we choose, increase without limit our capacity for the spirit of the Highest. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you," is the condition, generally speaking, upon which God bestows His spirit. All this let us freely admit, for without doubt it is all true.

But is this all? Is it the whole truth? Has the shield no other side? Is there no more to be said upon this subject? Will this theory of inspiration explain all the phenomena of the world? Will it interpret human life and history as we know that life and history to be? Will it explain the variety, the low plains and the mountain peaks, of history? If this is all there is to be said, if this thought is sufficient to explain all the phenomena of life and history that depend in any way upon it for an explanation, let us see what follows.

1. It follows that inspiration gives no light upon the question of the variety of human life, — of the great inequalities

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of history. It does not explain at all why one man has so much more of the Spirit of God than another. For the tendency of this inspiration is to absolute monotony; so far as it goes it tends to reduce life to a dead level. It would make all souls just alike. The difference in men, it says, is not due to any special act of God, but to the difference in their native endowments, and their environments, and the use they make of these things; that is, in one word, to the specialty of their mediate or indirect inspiration. Consequently we have the mediate inspiration, in part at least, tending to variety and the immediate, tending to sameness. God works through nature, through history, through highly developed spirits, to produce variety among men, but He works through the direct influence of His spirit to produce monotony. Is God divided against Himself? Does the All-Wise work at any such cross-purposes? For if you take away the specialty of the mediate inspiration, and make all inspiration universal only, the life of the world sinks inevitable to an absolute dead level.

To illustrate: Here are two newly created souls. They are precisely alike as to native endowments. One has just as much freedom and power of all kinds as the other. They are placed in precisely the same environment. Their physical and spiritual surroundings are exactly the same. How can they ever differ? How can one ever take a step in advance of the other? Must they not be absolutely spiritual twins to all eternity? For if you say that God will break up this monotony by directly inspiring one more than the other, then you are teaching special inspiration, and acknowledging the theory of the universal to be insufficient. If you say that one will make a better use of his powers than the other, and

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therefore, not only with mediate inspiration, but with the facts of human history as we know them to be.

2. It follows, this theory being true, that a man's inspiration is never anything more than the reflex of his own spiritual state. The lights ahead of him are never anything more than the image of what he himself is. All he can see is the reflection of his own glory. He can only aspire to be more and more like himself. God cannot open his spiritual sense and give him visions of glory far beyond his present attainments, for that would be a special inspiration. Hence the world can never have any ideals. God can never raise up any leaders for the people, for that would be special inspiration. All the ideals the world can have are those of its own manufacture. It sends its thought ahead only as the reflection of what it already is. It is constantly beholding its own face in a glass, and is inspired solely by its own image.

Hence God never leads the world; He follows along behind. Man goes ahead and makes the cups, and God comes along and fills them. The inspiration of the world is never a light ahead; it is always a push from behind. As man advances and enlarges his capacity more and more, God pours into it more and more of His spirit, and so pushes him up the celestial highway. We hardly think this a correct representation of God's activity in the world's history; but it is clearly such a representation as is necessitated by this doctrine of universal inspiration.

3. It follows, this doctrine being true, that God is never the primal cause of anything in history. He never takes the initiative. He always waits for man. He never inaugurates any historical movement. Man always goes ahead. Man always inaugurates every such movement, and then God (supposing it to be a good movement) takes hold and helps. The Christian movement was inaugurated somehow by humanity, not by God. Somehow the world began to develop in a Christian way, and then God helped on the development. He did not initiate the movement and direct it to His own ends, for that would have been special inspiration.

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4. Then it follows that revelation, in the sense of a direct unfolding of new light and life, is impossible. God cannot reveal Himself directly and *de novo* to the world; He can only reveal Himself through the world's attainments. What the world has done and is, is always the measure of Divine revelation. The sum of the world's progress, at any time, is the sum of all possible revelation at that time. What He would have the world do and be, God can never tell us, only so far as that is made known in what the world has done and is. The will of God is made known only in man's realized history, never in his prophetic history, if he has such a thing. The future, therefore, must ever be a sealed book. God cannot even reveal immortality to man; man can only infer his immortality from what he finds in himself and in his history, for such a revelation would necessitate some kind of special inspiration.

5. So it follows, further, that all highly exalted spirits must be accounted for on the grounds of heredity and environment, that is, of natural development. Zoroaster, Christ, Buddha, all the great religious leaders, must be accounted for on this ground. That is, aside from their own activity, what they inherited from their ancestors and what they received from their surroundings, gave them their great spiritual exaltation and superiority.

Christ, for instance, was the product of his ancestors and his age. He received such spiritual power from those who went before him in his immediate line and was so favorably situated for spiritual growth, that in the space of thirty years he developed a character that has been the light of the most enlightened and civilized people of the globe for nearly nineteen centuries and is likely to be the great light of the world for centuries yet to come. Do you believe that? Can you believe in the pseudo rationalistic way of accounting for him. To me any miracle of special inspiration is as nothing to this miracle of natural development. The credulity that accepts the simple New Testament story of the Saviour is infinitely less than that which accepts this theory that Christ was the

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product of his ancestors and his age. The faith that believes the story of Matthew and Mark bears no comparison to that gullibility that believes Renan's life of Jesus. I would as soon attempt to account for the universe without a God, as to account for Christ without aid from above.

To attempt to account for him on the ground of heredity, is to "make brick without straw." There is nothing in his ancestors, so far as we know, that could have raised him one degree above the men of his day. He was not the result of any long line of exceptionally wise and virtuous fathers. Joseph and Mary could have been paralleled any where in Judea.

And if anything is historically certain it is that he was not the product of his age. This is certain, for there is no Christian community to-day that could produce him. There is no church on earth that has sufficient of his spirit to furnish the environment for the growth of his character. With all our development and progress, Christ still stands far ahead of the highest life among us. How absurd then to affirm that he was the product of his age. His age hardly had any apprehension of him, let alone, producing him. Spiritually speaking it didn't so much as touch the hem of his garment. Christ therefore was not the product of his ancestors or his age, and so cannot be accounted for on the theory of universal inspiration. There was something unique and special in this case, that this theory cannot explain. The same is more or less true of all the great religious leaders of the world. They are not to be accounted for on the ground of heredity and environment, and so present a problem that no theory of purely universal inspiration can solve.

6. Finally, this theory of direct inspiration does not harmonize with what we found to be the true doctrine of mediate or indirect inspiration. We found that mediate inspiration is both special and universal, but this theory holds that immediate inspiration is universal only. God inspires us through nature, through history, through highly developed spirits specially and universally, but directly he inspires us all alike. Clearly then there must be something lacking in this

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one-sided view of direct inspiration. It is not in keeping with His indirect inspiration. It makes God's direct activity in the world very different from His indirect, and therefore creates a strong suspicio , at least, that it is not the whole truth.

If now all of these points, or any one of them, be well taken, —and we see not how any of them can be set aside, it follows that this theory of universal inspiration breaks down. It is not adequate to explain all the phenomena of history. It does not cover all the facts in the case. There is a class of events that it cannot explain. As to the great creative moments of history it leaves us all in the dark. More light therefore is needed. We do not yet see the whole truth. We do not yet grasp the whole activity of God, in dealing with His children. There is some great defect somewhere in our point of view. We haven't yet reached the right position to see the whole truth. Let us see if we can find that defect and secure the right position.

In the first place this theory starts with a wrong view of God. It reads a mechanical necessity into the Divine activity. God isn't sunshine, nor rain, nor a great ocean, nor an unvarying stream. These things may symbolize the Divine activity, but they do not express it. They are misleading whenever they are used to set forth, philosophically, the real character of the Divine activity. We can only truly know the Divine mind through the human mind. God is a free personality. He is an all-wise, all-powerful and all-gracious will. He acts in accordance with motives, just as you and I act. His activity is determined by His wisdom and goodness. He cannot do an unwise or an unholy thing. But manifestly it may be wise and good for Him to do at one time what it would be unwise and bad for Him to do at another.

For instance, I am a sinner. My heart is in utter rebellion against God. Now would it be wise and good for God to forgive me? Can His activity now, wisely and righteously, take the form of mercy towards me? But He has power to forgive me, has He not, and there is no lack of mercy in His heart is there? Evidently the reason why he does not forgive

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me, is because I am not ready to be forgiven, and hence it would be unwise and unrighteous for Him to come to me now in the form of mercy.

But suppose I turn away from my sin and become thoroughly penitent, then I am ready to be forgiven and God forgives me because it is wise and good in Him, *now* to do so. God's activity therefore towards or in the world is not always the same. It depends upon the condition of the world. What God will do at any particular time depends upon what the world is at that time. The principles of His activity are always the same, they never change; but the form and degree of His activity depend upon the condition and needs of the world. God is not a thunder cloud that lightens all the while, hit or miss. His activity is always wise and timely. What He does, He does with a purpose. He does not shine with any mechanical necessity like the sun, but He acts like a free moral being. What it is wise and good for Him to do, that is what He always does. But it would not be wise and good for Him to give me of His spirit when I am not prepared for it. There must be preparation on my part. I must hunger and thirst after righteousness, in order to be filled.

Clearly then God's inspiration is specialized by my condition. His activity is conditioned upon my receptivity. What I am at any particular time, is not the cause, but the occasion of what He does for me. Inspiration, therefore, is both universal and special. It is universal in the sense that there is never any lack of spirit in God nor of any disposition to impart that spirit. God has grace enough for all and is never indisposed to bestow it. It is universal, further, in the sense that all do partake of the Divine Spirit in some degree. It is special in the sense that every man has a special amount of that spirit according to his special receptivity. You have more of that spirit than I because you have greater receptivity.

But here comes the real crucial question? How is this specialty to be thought? One says that it is to be thought as being all on man's side, the other as being all on God's side;

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but the truth, we suspect, is that it is to be thought as being on both sides. It isn't conceivable that God would try to inspire a soul in whom there is no preparation and no call for His inspiration. It is no more conceivable that a soul can receive a special amount of inspiration, however well His preparation, without a special act of God. To think of God as actually willing to bestow upon the world the same amount of His spirit, whether the world is ready to receive it or not, is inevitably to put into our thought of the Divine activity the conception of mechanical necessity, to think of God as acting not like a free moral being, but like a material force, for in this case He must act sometimes, at least, very unwisely and ungraciously.

This specialty, therefore, is to be thought as both human and divine. On the human side is the special preparation; on the divine side is the special activity. On the human side is the occasion; on the divine side is the cause. On the human side is the condition; on the divine side is the volition. On the human side is the demand; on the divine side is the supply. On the human side is the special hunger and thirst after God; on the divine side is the special outputting of the Holy Spirit to meet that hunger and thirst, and what is known as special inspiration is the union of the two, the filling of the hungry soul with the new bread of life, and the lifting of it into, or the creating within it, a higher consciousness of God.

Here, then, we have a philosophical basis for all that is called special inspiration, It is in the free, spiritual union of the Divine and human activity—in neither without the other. It is not special in the sense of an arbitrary breaking into the continuity of the world, or of human development, and it is not universal in the sense that there is no special Divine activity. As Dorner says: "It is one of the advanced principles of modern philosophy not to disengage inspiration from the persons of the holy men, not to regard it as something abrupt, breaking in upon the continuity of their life, but as fitting into the same."

That is, God does not abruptly break open men's hearts, in

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order to inspire them; but He fits His inspiration into their receptivity. Hence in special inspiration, as in the case of highly exalted spirits, the bearers of revelation, there is a fitting of the special activity of God into the special receptivity of man. But the receptivity of man is to be regarded as not only possession, but need; not only as being filled, but being hungry.

One of the great elements of the preparation for a higher inspiration is the conscious need of it. When the world has appropriated all the light it has, and is hungering and thirsting for more, as at the advent of Christ, then is it specially fitted to receive more, and then does God specially pour out of His spirit. At these points of advance, at these points where new light and power are to come in, does God choose His man and specially fit him for leading the world forward. Thus Christ was the special gift of God to the world when the world's special fitness for him was its own hunger and thirst, and by the union of the two he became the world's inspiration. In the same way Christ himself was fitted for his work. The natural and the supernatural worked together. There was no suspension of the physical process, but there was a vast addition in the spiritual process. Christ was born and grew like other men, but in addition he was born of the overbrooding spirit from the beginning. The spirit of God, given to him without measure, worked with his natural development and so aided it that he grew into the express image of his Father, and became the life and light of the world and the power of God unto salvation.

So it is with all these great religious lights of history. They are the special gifts of God to supply the special needs of the world, and are therefore specially inspired. As James Freeman Clarke says: "All great births of time are supernatural, making no part of the nexus of cause and effect. They are

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We have, therefore, we trust, something like a comprehensive view of inspiration, both in its broader and narrower signification. Mediate or indirect inspiration is both special and universal, and immediate or direct inspiration is the same. And it is universal not only on the Divine, but on the human side; and it is special not only on the human, but on the Divine side. Hence as thus viewed, it explains all the phenomena of history, furnishes a philosophical ground for revelation, and opens a truly rational way for the unfolding of God's thought to the world, and the realizing of God's life in the world. *S. Crane, D.D.*

Article XXI.

The Second Coming.

The question of the Second Coming of Christ, as it is called in dogmatic literature — although the expression does not once occur in the New Testament — receives a new interest from the recent prophetic conference. The subject is one that has always possessed a strong fascination for the minds of Christians, and one that has been differently understood by different schools of thought. Some have regarded it as a spiritual advent, others have taken it in its most baldly literal sense. These latter have told us that the day was approaching when the parting sky would reveal the returning form of Jesus, and the trumpet of his herald angel would wake from their long slumbers the uncounted sleepers of the earth. The time even has frequently been fixed; sometimes placed so near at hand that devout believers have sold their possessions and purchased robes for the ascension; again so remote that the scoffer has grown bold in his mockery, and felt that there was yet ample space for repentance. When the dates have passed, and still the sun has obstinately refused to be veiled in darkness, neither would the moon turn to blood nor the

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stars fall from heaven, the "millennium mathematics" have been readjusted and new dates worked out. The world, however, has gone rolling on, and "since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The ideas of a second coming and a general judgment were originally based upon the parables of Jesus and the imagery employed in them. That imagery was drawn from various sources, and appears in the parables of the Talents, the Virgins, the Husbandmen; in the external trappings of kings and courts; in figures from the Old Testament, such as the signs in the heavens, the Son of Man coming with clouds, and the sound of the trumpet. The great fact underlying these representations, the moral taught, is that nations and men are judged and will be judged. Jesus himself does not teach a visible, material, local advent, at which the dead will be raised, and living and dead brought to trial and sentenced. Whatever the drapery, the truth itself is what he seeks to impress. That it may be rendered more impressive he presents it in pictures. It has come to pass, however, that men have been content with the figures of his speech instead of trying to grasp the precepts they embodied. They have taken the sheath and left the sword. They have taken the rhetoric and rejected the idea. They try to support their building upon the ornaments of the pillar, instead of the pillar itself. The metaphors of Jesus, instead of his principles, have shaped the currents of theological thought. His oriental imagery, rather than his eternal truth, dominates the minds of men.

The ideas of Jesus himself seem clear. The world is judged in righteousness. Evermore the thrones are set. Constantly are the decrees pronounced. The notable illustration of judgment upon nations before his own mind is the coming overthrow of Jerusalem, — of whose temple and palaces he declared that not one stone would be left upon another. This was to occur before the generation then living had passed away. It would, indeed, be the consummation of that age, not the "end of the world," as the old translators made it.

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Indeed the expression "end of the world," we may safely say, always means the "end of the age," the completion of a period of time, not the destruction of the material globe. The downfall of Jerusalem would wind up the ancient era, the years of preparation and hope, and inaugurate the kingdom of God. Beyond this consummation the predictions of Jesus do not extend. What, in his own thought, lay beyond is not revealed. The Great Commission itself must be interpreted by its spirit and not its letter, if it is to be carried beyond the period that was to close with Jerusalem's catastrophe. "Lo! I am with you always, even unto the end of the present age!"

When we come to the writings of the apostles, our way is not so clear. There are passages which in the judgment of the essayist, and in the judgment of many more conservative than he, can only be fairly interpreted upon the supposition that the first Christians expected in their own day a personal and material re-appearance of their Master, with various attendant circumstances. "The language of our Saviour respecting his future coming," says Andrews Norton, "was, I believe, more or less misunderstood by some or all of the apostles, during a part or the whole of their ministry. They looked forward with more or less confidence to a personal and visible return of Christ to earth at no distant period. The first coming of the Messiah had been so wholly unlike what their countrymen had universally anticipated, that when he spoke of a future coming while the then existing generation was still living, they transferred to this some of the expectations which had long been entertained respecting his appearance and kingdom." This is from one of the most conservative commentators of the liberal school. It fairly states the

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There seems to have been some variety of opinion as to the events that would be connected with their Lord's return, but upon the thing itself there was general unanimity. According to the Jewish tradition that at the coming of the Messiah the dead would be raised from their graves and made to participate in the glories of his kingdom, Paul writes to the Thessalonians that "we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep." His idea is that when the Lord descends the shout of the archangel and trump of God will wake the dead, and living and dead be caught up to meet the Lord in the air, and be with him forever. But all this is to take place during the lifetime of those who were yet upon the earth. Some of them would be living and remain until the coming of the Lord. In other passages the destruction of his enemies is represented as taking place at his coming. "When they shall say, Peace and safety, then sudden destruction will come upon them . . and they will not escape." For that day Christians are exhorted to watch. Certainly the apostle believed that it was imminent, or the injunction was vain.

The Thessalonians are exhorted to suffer in patience the persecutions of their oppressors, since "God will recompense affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power, in flaming fire, rendering vengeance to them that know not God." The force of this consolation lay in the supposition that the persecuted Christians would be alive to receive the comfort of their Lord when he came. James admonishes the laborers who have been defrauded

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says John, "it is the last hour. And as ye heard that Antichrist cometh," — this was one of the signs Paul gave the Thessalonians—"even now there have arisen many antichrists; whereby we know that it is the last hour." The antichrist was to be destroyed by the brightness of the Lord's coming. The hour for that destruction had even then arrived.

These passages, to the mind of the writer, clearly indicate that for awhile, at least, the apostles fully expected a return of their Lord that would be personal, visible, in material form, at which coming the dead would be raised, the living and dead judged and sentenced, the enemies of the Messiah destroyed, and all wrongs righted. The coming tempests would be survived by none but Christians, for whose home and kingdom, out of the ruins of the old heavens and earth, new heavens and a new earth would be created. In this they would reign forever with their triumphant king. "In truth," says James Martineau, speaking of Paul, "it was no common tempest that he thought to see. Rather did he sail on in the belief that the very seas of time beneath him were about to sink and flee away, bearing with them the mighty fleet of human things into nothingness and night, and leaving only that poor, frail skiff of the church, which he took to be the ark of God, suspended in the mid-heaven of God's protection, to grow into a diviner world. . . Paul actually looked around him with the persuasion that the stable products of history by which he was environed, the gigantic institutions, the proud traditions, the heartless slavery that lay within the grasp of Roman power, existed by a feebler tenure than the sickliest infant's life; he looked to see them all, and the mighty arm that held them crumble into sand before his eyes."

Gradually, however, the notion of this outward coming, "with pomp and circumstance," — this outward coming in their own day, — lost its hold, and gave place to worthier conceptions. The writer of the Second Epistle attributed to Peter, while not wholly free from the idea of externalism, rises to a more rational time-view, when he exclaims that although the Lord is not slack concerning his promise, yet with

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God "a thousand years are as one day, and one day as a thousand years." After all the Eternal does not measure by human arithmetic. Time, at the central throne, is not computed by the calendar. As this epistle is probably the last in chronological order, of the New Testament documents, it is interesting to note the progress it indicates in the time-views of the early Christians. They were freeing themselves from the entanglements of their old Messianic hopes, and were being lifted to a mount of vision from which they could see that the "kingdom of God was not meat and drink," — not anything outward and perishable, — not a high position and a life of luxury, — not a throne and a palace and a sounding name, — but "righteousness, joy, and peace in the Holy Ghost."

There are other epistles also in which are passages indicating that loftier sentiments are astir in the hearts of their writers, as in Ephesians and Colossians, the later epistles of Paul himself, — sentiments that will at last bring them into full liberty and light. In the former Paul speaks of already being blessed "with every spiritual blessing in the heavenly places in Christ;" in the latter of the "mystery hid from all ages and generations, and now manifested in his saints. . . which is Christ in you, the hope of glory." This is the manifestation of Christ upon which his heart and his hope come to rest, the manifestation, not in the heavens, but in the soul; not Christ coming in the clouds, or seated upon a gorgeous throne exercising lordship over the nations, but "Christ IN you." This is the glory for which we hope. Away with our Messianic dreams, away with our unworthy ambitions for place and power under a worldly empire, away with our hope of the glory of crowns and kingdoms; now our hope of glory is this: that Christ shall be in us, that we may be ruled by his spirit, and become like him in character! Long was it before this idea dawned, and gradually did its light brighten the sky, until at length it filled the horizon. Before its advancing rays, the last vestige of the earlier gross, material, distorted notions of his coming and mission and reign went down — we can not say forever — but to be picked up and rehabilitated

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from time to time, by theologians who are still watching the clouds, noting the hues of the sunset, and gathering courage from the throes of an earthquake, to assure us that the time is at hand for his material form to appear and his earthly reign with his saints to begin. We shall be in no haste, however, to embrace so venerable a delusion!

If the foregoing presentation be correct, it has several important bearings which must be considered. If there was a mistake upon this point, of greater or lesser magnitude, though it be but in form and detail, it affects to a certain extent the question of inspiration. What shall we say if it appears that these writers were not absolutely preserved from error? The inquiry is one that need not disturb us. Surely it militates against a certain theory of inspiration. It affects the letter but not the spirit. It must be somewhat damaging to the hope expressed by Dr. Brooks of St. Louis at Mr. Moody's recent Northfield Conference when he said, "If I could see you young men permeated with this thought of the *verbal inspiration* of the Scriptures, I should have more hope of the future. When a man throws away the words, the doctrines follow. Several young men," he continues, "came to me yesterday and said they didn't see the need of verbal inspiration. . . I told them it wasn't the point whether they saw the need of it or not." Against such a theory, a single mistake in the record must tell with fatal effect. We may comfort ourselves, however, with the thought that the theory is human, theological, from center to circumference. No dogmatic fiction is more improbable. Nothing is doing more injury to the Bible itself than this same doctrine of verbal inspiration. It never has been and never can be fairly substantiated. Which of the writers himself claims to be on all points infallible? In the entire volume no such claim is made. Holy men of God did, indeed, speak as they were moved by the Holy Ghost, but that influence does not appear to have extended beyond the vital truth; details and particulars were not so carefully guarded, individuality was not suppressed, nor was personal opinion eliminated. Indeed, this influence does not appear to have

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differed in kind from that exerted by the same Spirit upon holy men of God who have lived in all ages. Beyond such general statements, the doctrine of inspiration is not defined in Scripture. The writers *grew* in their apprehensions of truth, and this subject illustrates that growth.

The presentation I have given of this subject has another important bearing. It helps us explain, in a rational manner, other passages of the New Testament that are somewhat difficult. The low estimate which, in some places, is put upon this present world and present life; the patience and contentment which are advised under slavery, oppression and wrong; the precepts forbidding legal redress; the remarks discouraging marriage, except for the grossly passionate, — these and other expressions find the key to their solution, generally at hand, in some phrase denoting the presence of the great crisis of all things. When John says, "Love not the world, neither the things that are in the world," it is because, as he explains in the verses following, "the world passeth away," and "the last hour" has already come. When men are exhorted to patience under the oppressions of the ruling classes, it is because "the coming of the Lord is at hand," and he will recompense to the oppressors the retribution they deserve. When Paul rebukes the brethren for going to law before unbelievers, it is because, under the new *regimé*, the saints themselves shall judge the world When he discourages marriage, it is because the "fashion of this world passeth away," and the time remaining is "short" "This opens for us," says one "the secret of the ethical philosophy of the primitive Christians. Believing as they did, the moral aspect of life necessarily had for them a totally different complexion from what it would have had if they had imagined that society and the terrestrial order of the world were to be as stable as they have actually proved."

We can easily see that it must have been so. Who would set his affection upon the things of this world that were soon to go down in the wreck? that were to pass away and be forgotten forever? Why should the slave care to strike for his

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own freedom, when the returning Lord would speedily break his fetters? Why should the burdened laborer assert his rights, when the hand that was nailed to the cross was about to be lifted in his defence? Why contend for any interest on the eve of the glad day when all wrongs were to be righted? "Who would carry a cause before Dikast or Proconsul to-day, when Eternal Justice was pledged to hear it to-morrow?" "When the great assizes of the Universe are about to be opened, it were a poor thing for the suitors to begin fighting in the vestibule." Who would form domestic ties when they were liable to be so speedily broken — when at any moment the great trumpet might sound and announce that the end had come? Under the shadow of that great catastrophe their lots were cast, and life necessarily became intense and narrow. As the tension was removed, their views widened, and their plans began to project into the future. The resistless logic of events has substituted for the ancient motto "the time is short," the better and truer one, "the time is long," — long for the world if not for its denizens, long for the race if not for the individual, — long that the plans of God may at length be gloriously fulfilled, in a renovated and exalted humanity!

> "Man's self is not yet man.
> Nor shall I deem his object served, his end
> Attained, his genuine strength put fairly forth,
> While only here and there a star dispels
> The darkness; here and there a towering mind
> O'erlooks its prostrate fellows."

There is a sense, however, in which Christ did return in their day; though his return was not that for which his followers looked, nor which they taught. He did come before that generation passed, in the feast of Pentecost, in the overthrow of Jerusalem, in the preaching of his gospel to many nations. Thus did he come, and he has been coming ever since in all the great movements of history. There is a story in Hawthorne that while James the Second was on the throne, a regiment of British soldiers appeared in a New England town to enforce a tyrannous edict. Suddenly the march of the soldiers was stayed by "the figure of an ancient man, who

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seemed to have emerged from among the people, and was walking by himself along the center of the street to confront the armed band. He wore the old Puritan dress, a dark cloak and a steeple-crowned hat, in the fashion of at least fifty years before, with a heavy sword upon his thigh, but a staff in his hand to assist the tremulous gait of age." His face was one of "antique majesty, rendered doubly venerable by the hoary beard that descended upon his breast." As he confronted the band and its leader, he said, "I have stayed the march of a king ere now. I am here, Sir Governor, because the cry of an oppressed people hath disturbed me in my secret place, and it was vouchsafed me to appear once again on the earth, in the good old cause of the saints." The Gray Champion was the type of New England's hereditary spirit appearing on the eve of danger in a crisis of the people. Thus in every crisis of *his* people does the Spirit of the Lord come again. In the mighty epochs of his kingdom, in a revival of learning or reformation of morals, in an uprising for freedom, in a war that breaks the chains of the oppressed, in the cause of temperance, in opposition to every wrong and evil, — thus has he ever come, and thus does he come in our own age as well as in the ages that are gone.

"Some great cause, God's new Messiah,
Offering each the bloom or blight,
Parts the goats upon the left hand,
Parts the sheep upon the right;
And the choice goes by forever
'Twixt that darkness and that light."

He comes also in the experiences of the individual soul. He

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formation took place. The scales dropped from the face, the watery eye became firm, and the muscles of the body resumed the beauty and symmetry of health. The leper was healed. Startled at the change, the affrighted monk gazed in astonishment at the face — it was the face of the Christ. It was his Lord whom he had served, whose wants he had supplied, and who had afforded the monk the joy that will come into every heart that hears the words, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

He comes in that hour when heart and flesh fail us, when the tabernacle is taken down, and the occupant goes forth to another life. "Let not your heart be troubled. . . I will come again, and receive you unto myself, that where I am, there ye may be also."

These are the only comings for which we may look. We do not believe in that literal, material advent, concerning which early and later Christians have been alike disappointed. That the heavens will open and reveal his returning form, preceeded by an angel with the trump of resurrection, and followed by a retinue of celestial beings, we do not believe. We are not, therefore, affrighted, when a comet flashes across the sky or an earthquake thrills the land. These, cry the literalists, be the signs of his approach. Prepare to meet him. It was the failure of such signs as these, that in an earlier day, gave rise to the sneering question, "Where is the promise of his coming?" It were well for us to-day to let the mistakes of the past teach us, at least, the lesson of caution.

"The eye shall fail that searches
For me the hollow sky;
The far is even as the near,
The low is as the high.

. . . . . .

"A light, a guide, a warning,

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Article XXII.

Prayer.

In addition to all that has ever been said and written about prayer, a word more is ever in place, because the subject is radically important, and worthy of much serious and candid consideration; because, too, many crude notions are still quite prevalent concerning prayer, its nature and use, that ought to be outgrown. In the hope of contributing a mite toward the better view and better practice of devotion, the following considerations are addressed to the readers of the Quarterly.

Though prayer is everywhere observed among men, though through all the ages of history the observance has obtained, though the belief is and always has been general that prayer is useful and necessary, there seems to be a lack of understanding and of agreement as to its nature, the manner in which benefit is derived from it, and the character of the benefit. Many, indeed, are doubtful of the consistency and the utility of prayer; and quite often reflections are made on the practice as an absurdity. An utter unbelief in it as a good, necessary and proper thing is often declared.

It seems, however, that this unbelief must result from an attention too slight and a reflection too limited for a just and final decision; because, to a habitually reverent and thoughtful person, it appears almost incredible that such total unbelief should exist; that men in the exercise of their observing powers and rational faculties should remain unconscious of the necessity and the utility of prayer; since the fact is plain that the essence of prayer is seen in all life, and that the very first cry of nature always is a petition.

The prayer of nature is expressed by the feeble nestling as it stretches its neck upward with open mouth at every sound

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deny that this plea, this petition of the young and tender life outborne from her own being, is but one expression of a yearning in all finite nature, whose sphere of manifestation reaches far beyond the limits of bodily needs, and extends through the invisible as well as through the visible realm of conscious being.

Prayer is a natural necessity of dependent life. We must pray, we actually pray, from the very nature of our being and environment, in one form or another, for the supply of our bodily needs; and it is no less certain that, as we have also soul needs far transcending those of the body, we must pray, too, for the supply of these, according to the sense in which they are apprehended.

All this must be seen as soon as suggested; admitted as fact. There is no lengthy or sinuous argument required to prove that prayer is a natural and necessary function of our being; that we must, *per force* of nature, from a sense of dependence and need, look to a *Higher Power* as the source of a good without which our life must utterly fail.

We need not tax our powers of logic to show that an invisible world, as well as the visible, is naturally and necessarily included within the range of our petitions, and that the resources of that world are as needful for our appropriation unto spiritual strength, as are the supplies of the earth for bodily strength.

It is true that, in a sense, certain men may be called prayerless characters. There are those who themselves aver that they never pray; while others are called praying men. No doubt there are thousands who honestly think they live without prayer; but the fact is, that this idea of utterly prayerless men occurs from the technical or formal sense in which prayer is generally regarded. As men view prayer, as it is generally considered and exhibited, even by the pulpit, the impression might easily prevail that the majority, perhaps, of the people never pray. But when prayer is regarded as to its substance, leaving out of consideration all forms and observances, we find that no man lives an utterly prayerless life; and no one,

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when the substance of petition is fairly stated as a reverent yearning of spirit for that which is better in being, for a needed support when heart and flesh fail, will deny that, in some way, his spirit ever prays.

The fact also has to be admitted by every one, that this universal prayer of our being for support, both to the physical and the spiritual, the inner and the outer man, is certainly answered; and that every one receives, through the channel of petition, each according to his condition and measure, the aid that is requisite and legitimate. None will deny this when the principle is philosophically and clearly presented, when it is expressed in accordance with the working of natural law and the knowledge of human experience.

Prayer is, then, as to its substance, a natural and necessary function of our being; and it is always performed through the desire for good with which all are exercised according to their state. But this is not all; for what we perform thus spontaneously through instinctive longing, through almost unconscious as well as conscious desire, can also be *intelligently* and *voluntarily* performed; and so the benefit of prayer may be greatly enhanced, provided always that our voluntary praying is in harmony still with the nature of things and the law of spiritual action and intercourse; and that we thus avoid the abuse of prayer which occurs in all unreasoning and unreasonable petition.

We know that our voluntary and intelligent prayer for earthly good is generally answered according to our faithfulness and the conditions we supply, to the extent of our essential needs; and all who have experience in genuine prayer for spiritual comfort, strength and joy, for soul healing, and for growth in moral power, know that here, too, the answer is equally certain, and that he never prays in vain who prays aright.

It is a mistake to suppose that answer to prayer depends on any particular and exact views or belief concerning the nature of God, and the order and plan of the divine economy and government, or concerning any assumed or supposed scheme

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for saving men, as defined in theological systems. Answer to prayer depends on nothing of the kind, but on the sincerity, earnestness, unselfishness and perseverence with which men aspire to the best things in spirit and look heavenward for blessing.

With all our thought about God, all our search through creation for anything like an objective and personal presence of the Almighty, we find nothing to warrant any definite statement or dogma concerning him, as necessary to be accepted or believed in order to salvation; the prime necessity being to believe "that he is, and that he is the rewarder of those who diligently seek him;" that in proportion as he is sought with pure intent and diligent mind, not as an object in form, but as pure spirit, the sense of an all pervading and all loving Spirit is felt by our spirits, as their eternal portion and All.

The Creator's being is incomprehensible to our present capacity; and all his ways are indeed past finding out in one life time, or in many. To discover and comprehend in what the being of God exists, to understand more of His nature, and learn more of His ways, will doubtless afford us occupation for ages to come in our immortal career. I say doubtless, for the desire to know more of the Creator is natural to the mind, and warrants the assumption that progress in knowledge conforming to this desire, is a perpetual practicability; so that we shall live, and learn, and understand, and enjoy, more and more of the eternal Spirit, while our being endures.

Meanwhile, men think of God differently. This is a necessity, for they are differently conditioned. They cannot avoid regarding His being and His ways with diverse thoughts, and arriving at conclusions as diverse. Some think of Him as personal, others as impersonal; some as the one intelligent and infinite Power, others as indeed the absolute, but still unconscious Force operating every where and in every thing to eternity; some, as a localized intelligence having a personal habitation and throne in some special department of the universe; others as the one Mind consciously and equally present at every conceivable point throughout infinite space.

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They all are equally sincere, too, in these various thoughts concerning Deity, equally honest in their persuasions, and in their different forms of worship, public and private; but whatever the honest thought may be, in whatsoever mode of worship, open or secret, regular or irregular, according to custom or contrary to custom, our sincere and pure aspirations, our prayers faithfully directed to the Higher Power as the absolute sufficiency of being, always and with certainty bring answers of good into our lives; and comfort, strength, peace and divine growth are enjoyed.

For all this no change in God is needed. The idea of such change is absurd. There is no more need of thinking that God is moved by our prayers, to grant our requests for spiritual blessings, than there is of supposing Him to be moved or changed to give us good crops of grain as a result of our care in cultivation, where without cultivation all would be waste. No change in nature, or in nature's God, is involved in the answer of our practical prayer, our prayer of effort, for food. God and nature are the same to both the thrifty and the thriftless husbandman, the action of nature is in constant exercise for both alike. The difference in effect results from a difference in the conditions supplied by the parties; not from a change in the principle and disposition of nature, or of God through nature.

As he who diligently and wisely employs his hands in utilizing and appropriating the forces of nature, becomes rich in material possessions without any change in nature itself, even so the man who faithfully engages in soul-effort, through divine prayer, grows rich in spiritual graces and heavenly goods, accumulates possessions in the life eternal without any change in the Almighty Giver, from whom the substance of every blessing is forever proceeding to be appropriated, in degree and measure, according to the capacity and the environment of every genuine petitioner — every one who worships in spirit and in truth.

Clearly, there is no good reason why prayer should be thought to affect God, to change His disposition, His attitude

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or His action toward the petitioner, so that His power may be personally and specially exerted to grant the petition; so that He may be induced to move personally as He would not move without the prayer, in any given case. Infinite love cannot be rendered more loving by our prayers: the Supreme Giver can never be rendered any more bountiful by our asking. The streams of His bounty ever flowing from the exhaustless fountain of His love, can never become any the more or any the less copious through our praying or neglecting to pray at any time. There is no necessity for God at some particular time to give forth of His beneficence any more of good than He of His nature is perpetually giving forth; nor is it the office of prayer, or any part of that office, to *induce* Him to this increase of His beneficent action. No such thing can be justly claimed as true. The assumption that prayer so affects the Creator as to induce special effort on His part to answer His worshippers, belongs to an uncultured age and an unreasonable theology.

Why, then, should we assume in manner or speech, in the general form of our petition or in our devotional phraseology, in positive statement or by implication, that in some way our prayers so affect the Creator that He makes special effort to answer our requests, as we specially engage in worship at any particular time? Why affirm as we have heard men in pulpits affirm that "prayer is the lever that moves the heart of God."

Surely this is all out of place. There certainly is no need for God thus specially to move, or to be moved, for our benefit. He is already doing and giving, He always has been doing and giving for us much more than we have yet appropriated or improved, much more than we are even now appreciating to the full, and improving. Why then should we ask Him to give to us and to do for us, and why should He specially exert Himself to do and to give for our asking any more than He is always doing and giving?

Therefore there is a different reason for our praying from the one commonly assumed: We ought to pray, we must pray

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in order that we may appropriate what the eternal and unchangeable Goodness is all the while bestowing; pray that we may receive, not that God may give; pray that our souls may be opened for God to come abundantly in, for the inflow of His love to be unobstructed. As the spirit of the Master, Himself filled with the fullness of God, stands at the door of our hearts, seeking admission and ready to enter, so also the Father's effluence flows around our being, and seeks a free and full entrance, as by prayer we open the door; for the true prayer is simply the opening of the door.

What, then, shall we say? What ought we to say in regard to this matter? This is what we ought to say, what in fact we must say substantially: The all-loving and all-bountiful Creator and Father of the universe is, from the fullness of His eternal affection, naturally and perpetually giving forth to us and for us all that we need for our edification, for our comfort and strength, for our growth into the Christ or heavenly state, into holiness and happiness, into the harmony of our being; that is, its perfection in love, in wisdom and in power. He is always giving us all that we need, all that we ever shall need; but genuine prayer is the chief instrumentality by which we appropriate this perpetual bounty, the means through which we receive what God gives; not the means of His giving.

The statement now made of the economy of prayer is undoubtedly in accordance with all the real facts that may be considered in the history of man as a religious being. It agrees, indeed, with all the religious experience of each individual. A careful study of the facts of history and of individual experience will, we are confident, make this plain.

This, we see, makes the subject rational throughout, and

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cause in accordance with what we know of the principles and the operations of nature? why not thus, instead of continuing to pander to the traditionary, anti-natural and superstitious notions that still retain, notwithstanding the superior light of the present age, a strong hold upon people's minds?

After having said thus much, need we affirm the duty of *voluntary and intelligent effort* in prayer? the obligation to *train* our devotional powers to the habitual exercise of intelligent worship? Our duty, our solemn obligation to this end must be seen just as clearly as is seen our duty to improve every other power with which we are gifted by nature; and that we may be true to ourselves and true to our day, we must approach God in our *thought*, and habituate ourselves to an intelligent expression of our soul-needs before Him, as well as to the utterance of our admiration and gratitude as evoked by the recognition of His presence in and through all things, as the eternal Good of being.

We can see no reason why all neglect in this regard is not wrong, just as neglect in the improvement of other powers through application is wrong; for as beings possessing a devotional nature it is not enough for us that our spirit instinctively ever prays; the mind and the will must act in harmony with the spirit, and we must pray from intelligent will, as well as through the instinctive cry of the spirit.

But voluntary prayer is not necessarily oral, much less ceremonial; for in the retirement of silent thought, with the mind intent on God and the heart open to Divine influx, the soul comes into conscious communion with the Holy Spirit, perhaps more completely than in any more demonstrative form of worship — without doubt more completely; and in this fact we see a good ground, a most excellent reason, for the Master's precept, "When thou prayest enter into thy closet and shut to the door, and pray to thy Father in secret." In outward forms of prayer there is more danger, a far greater liability, to the intrusion of unworthy motives; such as the desire of gaining credit for piety, of making an eloquent expression of devotion, of winning some personal advantage in one's standing among men, and the like.

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Things like these may corrupt our devotions and render them comparatively unprofitable, if not even altogether useless and vain. Doubtless much of the weakness and inefficiency of prayer often observed, and of which complaint is frequently made, are mostly, if not wholly owing to the externality of the exercise as affected by motives like these now suggested, as well as others that are equally of the earth and of self.

Notwithstanding all this, oral and even public prayer is not to be utterly disregarded, or altogether omitted. Nor did Jesus himself, though he indeed uttered the precept that we have quoted concerning the strict privacy of prayer, totally disregard them; for though as a rule his devotions were in secret, yet there were times according to the record when he prayed openly and vocally in the hearing of others. And with us now, as well as with him then, occasion often calls for and justifies the voicing openly of our sense of thankfulness, of praise, of confession, of supplication, and of trust. When this is the case, if the exercise for the occasion is conducted and maintained in strict purity of heart and simplicity of mind, the worship then and there is profitable and edifying. Comfort is felt, peace prevails, strength is gained, and the life of the worshippers is renewed.

The merits of the case — the sum of the whole matter of prayer, so far as it is regarded in this treatment of the topic, is this: 1. We naturally, instinctively, and without any consciousness of voluntary action, pray; pray for both material and spiritual good. 2. We have power also to engage *voluntarily* in prayer, and by means of this to enlarge and improve our natural temper of devotion, to increase our capacity for receiving and appropriating what God in His great love, His eternal and unchanging beneficence, is forever giving forth

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for perfect union with the eternal Father-Spirit. 5. Though prayer is thus essentially secret, thus private in its nature and character, occasion sometimes calls for its open, and even public. expression; so that men may be Divinely benefitted in a collective and social capacity, as well as individually and in private.

Let us therefore pray "always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints," and for all men, as well as for ourselves, committing ourselves to God and seeking the grace of the spirit in ever enlarging measure.

Rev. J. Merrifield.

GENERAL REVIEW.

Probation Extended Beyond the Grave.

A REMARKABLE paper from the pen of Thomas P. Field, D.D., entitled "The 'Andover Theory' of Future Probation," is published in *The Andover Review* for May. Remarkable for the clear and concise manner in which the so-called "New Departure" views are presented; the proofs given of the positions taken by historic Orthodoxy as based on the fundamentals of the Andover theory of salvation; the concessions in regard to the absence of Scriptural warrant for limiting the possibility of salvation to this mortal existence; and for the acknowledged pressure of what are called liberal views of Christianity and humanitarian influences in making it impossible for the Christian world to endorse the theories once so commonly held in regard to future punishment, and necessitating an irrepressible effort for relief in other and more Christian theories.

In discussing these several topics Dr. Field's paper is characterized by vigor of thought and expression, and an ingenious array of the facts on which his argument and that of the "Andover School" is based. The charge of heresy made against Andover teachings by those who oppose them, seems to be fairly turned back on these accusers by Dr, Field's array of the statements of Orthodox creeds and criticisms. We do not know that we can do better service to our

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readers than by giving a somewhat full synopsis of what we have entitled the remarkable things dealt with in this leading paper in the *Andover Review*, originally read, so we are told, "at a meeting of the Massachusetts Hampshire East Ministerial Association," as a reply to this question which was given to be discussed: "Is the view that those who have never heard of Christ in this life may have a probation after death, a *fundamental* departure from the truth long taught in our churches?"

I. Dr. Field discriminates, and with great clearness and fairness, between *some views* of salvation and of "probation after death," and the Andover doctrine on that subject. The Andover theory is that faith in Christ is absolutely essential to salvation. It accepts the statement of Dr. Hodge in his "Systematic Theology," that "the knowledge of Christ and faith in him are declared in the Scripture to be essential to salvation." This theory, they contend, is acknowledged Orthodoxy, as stated in the received creeds. Other theories of salvation, here or hereafter, are departures from Orthodoxy. One such theory is that taught in "The Philosophy of Religion," by President Bascom, who holds that "the opportunity for repentance cannot be taken from the sinner," either here or hereafter, "without subverting the moral conditions of his guilt, without removing holiness from him as a duty;" and so he regards the Day of Judgment as only a figurative representation of a permanent fact, — that when one sins he is judged, and suffers a necessary penalty. This, says Dr. Field, is not the Andover theory. Salvation, according to President Bascom's theory, is conditioned on man's inward state as apprehended by himself, and changed by the action of his free-will. Dr. Field calls it "*a* theory of future probation;" but it is very doubtful if this is an accurate statement unless we are to take the same liberty with the word "probation" which Dr. Bushnell once took with the word "vicarious," — that of putting into it an entirely different sense from the commonly received meaning. The idea conveyed by the word probation, whether it is employed by those who limit the possibility of salvation to this life, or by the "New Orthodox," who extend that possibility into the life beyond the grave, is that of limited trial, beyond which there is no opportunity for moral change. There is no such thing possible, therefore, as more than one probation, and so the New Orthodoxy fixes the limit of that at the Day of Judgment, while the old Orthodoxy has it terminated at death. But President Bascom's theory of opportunity for repentance is based not on an arbitrarily

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fixed time-limit, but on the fact of moral being, which must extend the possibility of repentance to a period equal in duration to the duration of man's moral nature. From this position Dr. Field dissents, on the ground that his interpretation or Scripture necessitates that probation shall at some period terminate and leave man in "a fixed state of good or evil." In this he is consistent with his own and the accepted definition of the word probation; but he is not consistent with that definition when he calls President Bascom's unlimited "opportunity of repentance" even "*a* theory of probation." Of President Bascom's views, Dr. Field says: "It must be acknowledged that there are elements of truth in this free-agency theory of future probation. It must be acknowledged that the doctrine that character attains, for every one who has lived upon the earth, a fixed and permanent state at the moment of death has appalling difficulties for the reason. It seems to make character dependent on the body, and contradicts all we know of the laws and workings of our rational and moral nature. But the idea that man never, in all the future, comes to a fixed state of good or evil, it does not seem possible to reconcile with the teachings of Scripture on the final judgment and the issues thereof."

Others who hold *a* theory of probation which extends beyond the grave, are, as Dr. Field represents the matter, those who say that "they believe a person may be brought to a definite moral and spiritual decision, either in this life or in the life to come, from the light of reason or conscience, without any specific reference to Christ and his gospel." Some of these antagonized the Andover brethren at the last meeting of the American Board at Des Moines. They left a wrong impression, he thinks, when they said they did not believe in the "Andover theory." "They did believe, as I suppose, in a theory of future probation, but not in the form advocated at Andover." And then he adds this significant sentence: "On the 'Andover theory,' if you please to call it so, the probation of a sinner turns ultimately on his relations to Christ, and not simply on the freedom of the will, or his relations to conscience and reason and moral law." Until within fifty years probation, it was held, terminated at death and all who did not in mortal life hear of Christ would be forever debarred from that privilege. In proof of this a sentence is quoted from Dr. Emmons' sermon on the text, "The wicked shall be turned into hell, and all the nations that forget God:" "The text contains this solemn truth, — that all the heathen will finally perish." "And

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in the course of his sermon," says Dr. Field, "he enumerates among them, Socrates, Seneca, Plato, Cicero, and other 'amaible and virtuous heathen.'" Dr. Pomroys, one of the Secretaries of the American Board, is represented as having said at a meeting of the Board in Tremont Temple, "All the heathen are going down in one continuous stream to an eternal hell, — there is no other ground than that for foreign missions."

"Now," says Dr. Field, "All this is changed." Christians are not a unit in the belief that all the heathen will finally perish. Religious papers, such as the *Congregationalist*, deny it. Dr. Withrow denied it in his sermon at the last meeting of the American Board. "Never was it so emphatically denied in any sermon preached at any previous meeting of the Board." Innumerable multitudes of the heathen were declared to be "eloquently praising the God of salvation." Saved by "well-doing," or "working righteousness." Others of the same school have taught that the heathen are saved by "the light of nature," or by "living up to the light they have." This is the doctrine of Rev. Dr. Love, who says in a recently published book," "The heathen have light as to duty and light as to mercy, — they may repent and be saved without the gospel." Joseph Cook holds to this theory substantially, though he puts it in phrase which at first may seem to be a different theory; but when analyzed it is the same. "Yes," he says, "faith in Christ is necessary to salvation; but conscience is essential Christ." "Paul," says Dr. Field, in criticism of this declaration, "maintained that before his conversion he had lived in all good conscience before God. Had he faith in Christ? It would have sounded strangely to him, I think, to have been told that his good conscience was the essential Christ." Dr. Withrow's proof-text is Peter's language to Cornelius: "In every nation he that feareth God and worketh righteousness is accepted of Him." But if this is as inclusive as they suppose who employ it as Dr Withrow does, why should Peter go right on to preach the gospel to Cornelius, and say, "Through Christ's name, whosoever *believeth in him* shall receive remission of sins." Neander and Meyer are cited by Dr. Field to the effect that "the sense cannot be that, in every nation every one who rightly employs his moral power will obtain salvation; for, had Peter meant this, he would — in what he added, announcing Jesus as him by whom alone men could obtain salvation — have contradicted himself."

Such a position is also an abandonment of Orthodoxy, according to the acknowledged standards. Dr. Field makes the following citations:

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"Take the Thirty-nine Articles of the Church of England: Art. 18. 'They are to be had accurssed that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For Holy Scripture doth set out to us only the name of Jesus Christ whereby men must be saved.' Take next the Presbyterian Confession of Faith in the Larger Catechism: Question 60. 'Can they who have never heard the gospel, and know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?' Answer. 'They who, having never heard the gospel, know not Jesus Christ, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess; neither is there salvation in any other, but in Christ alone, who is the Saviour only of his body the Church.' Take, next, the Saybrook Platform, Chap. 10, Art. 4: 'Those not elected, although they may be called by the ministry of the word, may have some common operations of the Spirit, yet not being effectually drawn by the Father, neither do nor can come unto Christ, and therefore cannot be saved, much less can men not professing the gospel be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the laws of that religion they do profess, and to maintain that they may is very pernicious and to be detested."

And Dr. Field adds:

"I have looked over the various creeds of Christendom, and I cannot find one of them that admits that men can be saved without faith in the gospel, — not one of them that accords with this modern theory that men may be saved by the light of nature, — except, possibly, the creed of the Friends, — though that, too, is decidedly opposed to exalting a natural light. The Andover theologians, promising to teach orthodoxy, could never assent to this modern doctrine. They have to hold on to this old doctrine: Faith in Christ is absolutely essential to salvation. 'Let one live up to the light he has,' is the statement we often hear nowadays, in opposition to Andover, 'and he will be saved.' But nobody does live up to the light he has, in heathendom or Christendom. On that condition nobody can be saved. 'But let him live up to the light he has, and that is equivalent,' it is said, 'to the Christian faith.' Then what is the use of preaching the gospel to the heathen at all? for it would seem as if Buddhists and Mohammedans live up to the light they have quite as well as Christians live up to their light. Then they have no need of the gospel. All such doctrine is un-Scriptural, and can give no satisfactory relief to minds burdened with the thought of the moral darkness and degradation of the heathen world."

The state of the case in the so-called Orthodox churches, seems then to be this according to Dr. Field's showing: The Andover

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School, holding that faith in Christ is absolutely essential to salvation, believe that probation terminates at the Day of Judgment, and that between death and the judgment all who did not hear of Christ on earth will have an opportunity to hear and to receive or reject his gospel. Those who oppose this view in order to antagonize its theory of probation after death, contend that probation ends with the dissolution of the body; but to escape the awful necessity of believing that the millions of heathen will all be lost, abandon the doctrine that the knowledge of Christ through his gospel is essential to their salvation, and believe that the light of nature, obedience to moral law, or following the dictates of conscience, will be sufficient to insure their eternal well-being. On this statement of the case it seems clear that the New Theology is, according to the acknowledged standards, thoroughly Orthodox, provided it is consistent with Orthodox interpretations of the Scripture to push forward the limit of probation beyond death to the Day of Judgment.

II. In the attempt to show this consistency, Dr. Field quotes several acknowledged orthodox authorities, prefacing their statements with the following remarkable narrowing down of the supposed Scripture proofs of the doctrine that probation ends at death:

"I can think of only two passages in the Bible which seem to imply that probation ends for all men at death. One is the parable of Dives and Lazarus. But that parable has no bearing on this subject, because the parable was spoken of Jews, who had opportunity to hear of the Christ. They had the law and the prophetic gospel, 'Moses and the prophets.' They could have believed in Christ as Abraham did, and Isaiah. That is no passage to use against the position that those who have not heard of Christ will have an opportunity to hear of him. The other passage is, 'We must all appear before the judgment seat of Christ, that every one may receive the things done in the body according to that he hath done, whether it be good or bad.' It seems very evident from the context that the Apostle Paul has reference in these words specifically to Christians, and maintains simply

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have been consigned at once after death to a heaven or a hell, in which there is no process of moral and spiritual change. All this, Dr. Field contends, is plainly contrary to the Scripture. There is an intermediate state, and the final judgment, not death, is the end of probation. Olshausen is quoted as teaching that the appropriation of the salvation which is in Christ on the part of the Gentile world, is recognized in Scripture as possible in the doctrine of the *decensus Christi ad infernos*. Meyer accords substantially with Olshausen. So do Godet, Alford, Perowne, Plumbtre, critics whose orthodoxy is unquestioned. So also Van Oosterzee, in his "Dogmatics," affirms, "We are merely following the indications given by the Holy Scripture, when we expect that for those who, from no fault of their own, knew not the gospel, opportunity will exist, even in the separate state, for hearing of the way of life." So, too, Dr. Julius Müller, in his "System of Theology," contends that "death does not decide the future lot of every man," that "damnation is connected with the death of Christ," and that there is "the possibility of conversion beyond the bounds of the present life." Martensen and Dr. Dorner teach the same doctrine, "and," says Dr. Field, "it seems quite absurd to say that this doctrine does not harmonize with the fundamental truths taught in our churches, unless you are prepared to say that these great theologians are all heretics; and alas for your own orthodoxy if you do!" Jerome, Clement of Alexandria, Ambrose and others in the early Church, held the same views.

Another significant indication of the confessed Orthodoxy of the Andover theology, is found by Dr. Field in the fact that, "when representative men were chosen from our Congregational churches to form a creed for the whole denomination, they purposely so worded the creed that this view of a future probation should not be excluded by it. And Dr. Alden refused to sign the creed for that very reason. But Dr. Dexter did not refuse, nor Dr. Walker of Hartford, nor Dr. Taylor of New York, nor Professor Fisher of New Haven. And many others did not refuse, whose reputation for orthodoxy is in all the churches." The inference is that a creed shaped with reference to not excluding those who hold to probation beyond death, gives assurance that such holding and belief was not regarded as opposed to the fundamentals of Congregational Orthodoxy.

III. But quite as remarkable as anything contained in Dr. Field's paper, are the concessions that orthodox views of future punishment have been greatly modified within a few years, and that humanitarian considerations have compelled the modification. He says

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"The fact is, we who have lived through a half-century have all changed our views and feelings more or less with reference to man's future state. There has been an increasing sensitiveness within the last fifty years to the *sufferings* of life. In families there is no corporal punishment to compare with what there formerly was. The punishment in school bears very little proportion to that inflicted years ago. We are more sensitive to the sufferings of children. We are more sensitive even to the sufferings of prisoners, and in all sicknesses medical skill will use its anæsthetics and homœopathic doses, in place of the harsher treatment of former times. We project our feelings necessarily somewhat into the future life, and people now will not hear of hell-torments as they once did. We would none of us endure for a minute such a sermon as that of Edwards on 'Sinners in the hands of an angry God,' and no one would think of preaching such a sermon if he could. Why, now-a-days we hardly ever hear the word 'hell' used in a sermon, and future punishments are rarely alluded to. It is all, partly, because of an increased sensitiveness to suffering, and a deeper sympathy with the sufferer. Therefore we are all trying to find relief as we look to the future of mankind. And some are saying, 'Yes, the millions, the myriads, are saved by the light of nature — or the light of conscience, which is the essential Christ.' That is their relief. Others are saying, 'Though we have no revelation for the doctrine, yet we think all will be saved by some secret method of the divine wisdom and power.' That is their relief. Others are not satisfied with any of these views, because they find no warrant for them in the holy Scriptures. But this seems to them reasonable and scriptural, that the gracious provisions for man's salvation will be made known to all those for whom the provisions were made, and all such will have opportunity to accept or reject these provisions. This is the gleam of light that comes from the reason of the thing, and the intimations and statements of Scripture, — a gleam of light in the appalling darkness and mysteries of life that enables one to better bear the burdens that press upon every thoughtful soul. We all, I say, are seeking relief as we look into the future. Most of us cannot bear the language of threatening which our fathers very quiescently bore. Were they better than we? Are we better than they? I know not. I think we are just as desirous of the glory of God's justice, and more sensitive to the woes of life than they were. And we thank God that there are so many, and a rapidly increasing number, who are able to hope that the name which is above every name, Jesus

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them impossible where flesh and blood are absent, is in a far more favorable condition to receive, listen to, accept and obey Christ through faithful and unfaltering discipleship than is one living in a "body of death," from which even Paul called out for deliverance; and especially that a possible thousands of years of such opportunity intervening between death and the Day of Judgment, greatly outweighs the privilege extended to three-score years and ten in flesh and blood. If, therefore, eternal destiny hangs on the decision to be made here, or, as in the case of those to whom the gospel is not proclaimed here, on the decision to be made after death, is it kind to them to put their eternal destiny in jeopardy by presenting the gospel to them under the circumstances and conditions where they are least likely to respond to it? And if, after their ante-mortem probation under circumstances so favorable, we shall "be satisfied" with their eternal perdition, will that help us to "be satisfied" with the eternal perdition of our own kindred who did not have so good a chance? How much better is the thought that man's moral nature remaining ever the same as to its possibilities, we may believe the assurance of Jesus that he will draw all men to himself, and may rejoice to know that all "in heaven, on earth, and under the earth,"—embracing every place in the universe—shall sometime bow to Christ and confess him Lord. That "deeper sympathy with the sufferer," which has caused the acknowledged revolt from the doctrine of eternal agonies, will, as it becomes more and more Christian, demand what the good woman in the revival prayed for: "A full heaven and an empty hell." Nothing less will satisfy the redeemed.

Immoral Conceptions and Applications of the Christian Religion.

RECENT numbers of the *Andover Review* have contained five editorials on "Christianity and its Modern Competitors," distinguished by the clear, vigorous and decisive style which characterizes that aggressive magazine. What seems to us by far the most important in the series, is the article in the May number entitled "Pseudo-Christianity." Many of its sentences recall the strong logic of the most stalwart Universalists of the last century, and of living workers in our ranks. The incisive style of the late Dr. I. D. Williamson, the clear-cut sentences of Dr. Sawyer, and the masterly ethical arguments of Dr. Miner, are not more forceful than is the arraignment of so-called Orthodoxy, by the editor of the *Andover Review*. He well styles his effort "a

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candid examination of some perverted forms of the gospel;" and charges that "nearly all existing perversions are marked by defectiveness in ethical quality; that is, they are immoral conceptions and applications of the Christian religion." An "adulterated gospel" is declared to be the most successful competitor the pure religion of Jesus could have. Foreign admixture of opinion, tradition, custom and method, have so fastened upon the truth, and been exalted to such a place in doctrines and theories that often greater prominence is given to them than to the truth on which they have fastened, and whose reputation they blacken, thus impeding its progress and power. Some of the non-ethical conceptions, — indeed, the most dangerous of them, — which the *Review* finds to be "foreign to the spirit of the Gospel," relate to God.

"One such conception," the editor says, "resides in the exaltation of Divine power over Divine love." Some of the old modes of stating this exaltation may be obsolete, but a theory of it is still held "by many who cast what they apparently consider their most pious thoughts into the mould of this misconception." For this, Mansel, though not named in the article, may be held largely responsible, by reason of the influence of his suicidal argument that, owing to human limitations, man has no ability of judging concerning the attributes of the Infinite. "When," says the editor of the *Review:*

"When the sovereignty of God is made the final resort of religious thought and the central idea of theology, the assumption is made that in the last analysis, it cannot be known for what reason God administers His kingdom of providence and redemption as He does, and therefore that, so far as we are concerned, the action is arbitrary. When speculations and inquiries concerning the reason of God's dealings with men are represented as presuming and even impious, the assumption is made that right rests back on the will of the omnipotent God rather than on reason which makes us akin to God. When the mystery of God's purposes, rather than the revelation of His love, is dwelt upon, so that the deepest impressions are left by thoughts of inscrutableness, vagueness, and incomprehensible power, the assumption is made that God's omnipotent sovereignty controls the displays of His love and mercy. The core of this conception is that Almightiness goes crashing through the world, carrying certain favorites, by God's mere good pleasure, to places of safety. Happy are those of our readers who have received from the religious instruction of childhood, from the emphasis of preaching, and from the atmosphere of the church's life no such misconception of their Heavenly Father, the God of eternal love."

Another perversion to which attention is called, is that which the

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Universalist Church for a long time stood alone in opposing: antagonism between the attributes of God. Justice and mercy are represented as seeking different ends, and ends which are irreconcilable by any joint action of these attributes. Justice must triumph over mercy, or mercy must get the advantage of justice. The one must forego its claim, or the other must cease its pleading; both cannot be satisfied by the misery or the happiness of man.

"The impression is also made that God requires strong inducements to forego His purpose of punishment, and that it could hardly have been expected, in any event, that the claims of justice should be relinquished. Even then, it is assumed that the exercise of mercy is not grounded in ethical necessity as deeply as the exercise of justice. There are types of theology which adopt as their fundamental maxim the concise statement that God *must* be just and *may* be merciful. This means that justice acts necessarily, but mercy only optionally. Even if love is recognized as the basis of justice, the position is taken that love must punish man for his sins, but need not attempt to redeem man from his sins. When a candidate for the ministry is seriously asked whether God *ought* to love the sinner, the same misconception is involved. The question assumes that it is ethically necessary for God to hate and punish the sinner, but only in an inferior degree, if at all, necessary that in love He should energize to save the sinner."

A third perversion is thus strongly stated:

"The opinion that character will be unchangeably established for millions of men under relatively obscure knowledge of moral and religious truth, while other millions of men are saved because they have knowledge of God in Christ, is an opinion which apparently makes God an arbitrary and unethical Being. It is to the credit of many living writers and preachers, whose Christian consciousness overrides their logic, that they shrink from the results of their conceptions of God. They profess to believe, in the face of an overwhelming array of facts, that great multitudes of men who die without the knowledge of Christ are yet, before death, renewed in righteousness and true holiness, and only need the sunlight of Christ's presence to develop those seeds of holy character which have already begun to germinate. It will probably be impossible to believe much longer that God deals with men so unequally as to put some on the basis of grace and to hold others on the basis of law. That is, theologians will abandon the clumsy method of retaining a certain conception of God, and then, because the legitimate results of it are abhorrent, quietly substituting results of another kind. If it cannot be believed that the majority of men who have lived down to this time are hopelessly lost, and if there comes to be general agreement in that respect, the outcome will be a corresponding change in the conception of God's character and government. But, at present, unethical representations are offered;

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and the impression is made that, in respect to the eternal salvation of His children, God is arbitrary and unequal."

Attention is also called to certain unethical conceptions of man, as for example, the disposition rife in many quarters to estimate man's condition and fate by considerations of moral ability, rather than by those of moral capability. As against theories of man's utter inability, which necessitate the conclusion that he is irresponsible, the doctrine of ability has been wisely urged; but it is an error to confound mere ability with capability. The editor of the *Review* is hopeful in thinking that "both preaching and theology will come to the point" of asserting that no one will be consigned to eternal woe who is still capable of redemption through Christ. So say we, and as we are assured that Christ is able to save "to the uttermost," i.e., "to all intents, degrees and purposes; and always, in and through all times, places and circumstances; for all this," says Dr, Adam Clarke, "is implied in the original word," we do not see how incapability of salvation can ever be predicated of any human soul.

These perversions of the gospel doctrines of God and man, lead, says the *Review*, to narrow, if not distorted views of the doctrine of reconciliation. And he confesses that the doctrine of atonement through the sacrifice of Christ in the ordinary modes of its presentation "has been justly open to the charge of immorality."

"The ethical sense is shocked at some of the reasons given for atonement. The imputation of our sins to Christ has been so stated that it seems as if all regard for righteousness had been overlooked. The idea of penal suffering has almost supplanted the idea of holy sympathy. The idea that God is chiefly intent on punishment, or on that which is an equivalent for punishment, has been made prominent. The idea that God laid on Christ all that we deserved to suffer has been emphatically urged. The fact that character is inseparable from personality and cannot be transferred from one person to another has been disregarded. Thus, atonement has been represented as an arrangement which God declares to be satisfactory to Himself, but which is not shown to have any moral ground in human character and personal responsibility. . . Evangelistic preaching is often faulty in its theories of atonement. Mercantile figures are freely employed to illustrate the payment of the sinner's debt by Christ. It is held that Jesus suffered the penal consequences of sin in the place of men. There is also often a familiar briskness of approach to God in prayer, and a business-like classification of prayers for various objects, until immediateness of access to God becomes irreverence."

With great clearness our contemporary sees that these perversions

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are mischievous, because they "are certain to be accompanied with superficial and unethical conceptions of personal life and character." Something that Christ has done for God, rather than something that he has helped man to do for himself, is regarded as salvation. Moral improvement is represented as secondary to salvation, incidental to its having been wrought out for us by Christ, and not as being salvation itself. The editor well says: "If salvation is not made inherent in character, the result must be formalism or pietism, or a mixture of both. When holiness is looked on as a result of salvation, and not as salvation itself, these perversions appear. . . When it is taught indiscriminately that salvation has nothing to do with man's own goodness and efforts, but is wrought out by Christ, and is to be accepted by a mysterious act of faith, it is almost inevitable that the benefits of redemption will be separated from personal character. . . It is a false Christianity which teaches that personal salvation is wrought outside a man rather than within a man, or that it is wrought outside a man before it is realized within him."

Can such statements as these ever be reconciled with so-called Orthodoxy? Are they not, in every particular, antagonistic to every theory of Christian theology except that held by the Universalist Church? We watch with lively interest the progress of the experiment of teaching such sentiments inside the Orthodox fold, and feel confident that the time cannot be far distant when the old bottles will collapse under the pressure of such new wine.

CONTEMPORARY LITERATURE.

1. A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church. Edited by Philip Schaff, D.D., LL.D., Professor in the Union Theological Seminary, New York, in connection with a number of Patristic Scholars of Europe and America. Vol. I. The Confessions and Letters of St. Augustin, with a Sketch of his Life and Work. Vol. II. St. Augustin's City of God and Christian Doctrine. Vol. III. St. Augustin on the Holy Trinity, Doctrinal Treatises, Moral Treatises. Buffalo, N.Y.: The Christian Literature Company. 1886, 1887. Royal 8vo. pp. ix., 619; xvi., 621; vi., 578. $3.00 per vol,

It is a cause of general congratulation that the encouragement given to the Publishers of the "Ante-Nicene Fathers," has been such as to warrant their still further enriching the libraries of Christian scholars by the publication of selections from the writings of the "Nicene and Post-Nicene Fathers," faithfully translated into English and edited under the personal direction and supervision of so competent and ingenuous a scholar as Rev. Dr. Philip Schaff. The complete works of the early Greek and Latin writers fill nearly four hundred large volumes, and are of necessity limited to very few readers. Very many of these volumes contain Commentaries on the books of the Old Testament, and

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in view of modern and more accurate principles of interpretation are of very little value to any one, and worse than useless lumber in the library of the average preacher of to-day. The Selections made for the edition to which we now call attention, will, added to the eight volumes of Ante-Nicene Fathers already published, be put in twenty-five or twenty-six volumes, which will include everything that is necessary to a complete apparatus for the study of ancient Christianity. As Dr. Schaff well says: "They are to this day and will continue to be the chief authorities for the doctrines and usages of the Greek and Roman Churches, and the sources of the knowledge of ancient Christianity down to the age of Charlemagne." A volume of the series is published once in three months, so that the cost of this invaluable work will be but One Dollar per month, a sum which every minister ought to be able to invest in this manner.

Augustin, whose writings make up the two volumes in hand, was, next to Origen, the most illustrious of the Christian Fathers. His mind was uncommonly fertile and deep, bold and soaring; and his learning though inferior to that of Origen was superior to that of any other Latin Father. He had no knowledge of the Hebrew, and confessed himself unable to read the Greek writings of Origen. He lacked, therefore, an essential qualification for accurate interpretation of the Old Testament; and may not have always had a clear understanding of theories of Origen which he frequently attacked. Especially is this probable when we consider that he sought a statement of Origen's views from Jerome, who though eminent in ability, is not in good odor among Protestants for sanctity or honesty. Augustin was a philosopher, a thinker, a man of rare genius, and, until in his later life, when he favored forcible coercion of unbelievers, he was of eminently sweet and Christian spirit. Judged by the standards of to-day, he would be censured for putting away his mistress by whom he had a son, in order that he might marry another, and, during the interval of separation from his child's mother and the time set for his marriage, taking another mistress; but this was too common an adventure in that age to be brought against him when he determined to devote his life to the demands of the Gospel. It must also be remembered that while in Augustin's day, Christianity was exerting an influence on Paganism, in some respects Paganism was being absorbed by Christianity, and that, so great was and yet continues to be this Father's influence, Paganism is not yet wholly eliminated from Latin Christianity. The endless damnation of infants so clearly taught by Augustin, is now wholly given up. His theory of the decrees of reprobation is pretty thoroughly abandoned, and protests come thick and fast against his doctrine of vicarious sacrifice, and his dogma of eternal torments. Augustin, more than Calvin, was the author of these abominations.

In volume I., as noted above, we have the Confessions and Letters. Both are and will continue to be valuable. While the Confessions are

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eader. They reveal the man as he was known to intimate friends, and they throw light on his more formal and elaborate writings.

In Vol. II. we have Augustin's masterpiece of genius, the "City of God," an attempt at a philosophy of history, and a bold and sometimes extremely fanciful interpretation of Scripture in defence of his view of the Kingdom of God as confined to the narrow limits of the Jewish theocracy and the visible Catholic Church. In it we have the beginnings of the mischievous dogma that in determining what is true or false in doctrine, the Church is higher authority than Scripture and Reason. Here, too, he teaches the dogma of election and reprobation, all unbaptized infants being among the reprobated, and their doom eternal burnings. Then follow his four books on "Christian Doctrine," a compend of his exegetical theology, a curious work on Hermeneutics, which for a thousand years was the chief guide to the study of the Scriptures. Long ago superseded it is interesting as accounting for and making possible many strange interpretations of Scripture.

Vol. III. contains, first, Augustin's great work on the Trinity, on the composition of which he spent thirty years. It abounds in metaphysical theories, strangely fancied analogies, and an ingenious variety of devices to set forth and bring to men's understandings a dogma which is simply unthinkable. Very much of the Scripture quoted is from the old Latin version, frequently not borne out by the original text, and so worthless as supposed proof. Then follows "The Enchiridion," literally *the Hand-Book*, or brief treatise on Christian Doctrine. In it occurs the well known passage denoting the fact that in Augustin's day there were many believers in Universal Salvation: "Some, indeed very many, make moan over the eternal punishment, and perpetual, unintermitted torments of the lost, and say they do not believe it shall be so; not, indeed, that they directly oppose themselves to Holy Scripture, but, at the suggestion of their own feelings, they soften down everything that seems hard, and give a milder turn to statements which they think are rather designed to terrify than to be received as literally true." Against these Augustin opposed all the theories his ingenuity could devise, taking a bold stand for the severest torments, necessitating, as he taught, the resurrection of the body and the union of the soul therewith, in order that excruciating and endless physical agonies might be experienced. The remaining portion of the volume is occupied by the following brief essays: The Catechising of the Uninstructed, Faith and the Creed, Faith of Things not Seen, The Profit of Believing, The Creed, Continence, The Good of Marriage, Of Holy Virginity, The Good of Widowhood, On Spring, Against Lying, The Work of Monks, On Patience, On Care to be had for the Dead.

2. Christ and Christianity. By the Rev. R. H. Haweis, M.A., Incumbent of St. James's, Marylebone. Vol. 2. The Story of the Four (Evangelists). Vol. 3. The Picture of Jesus (The Master). Vol. 4. The Picture of Paul (The Disciple). New York: T. Y. Crowell & Co. 1886–1887. Crown, 8vo. pp. xxiv., 203; xvi., 271; xx. 283. $1.25 each.

The whole series of which the above forms a part will be completed in five volumes, the publication of the first volume will probably be delayed until the issue of the fifth, which may be expected before these pages meet the public eye. The object of the work is, as the author declares it, "to provide a new, and as far as possible, a true setting for the central figure of Jesus Christ." Mr. Haweis has evidently read, and to great profit, the earlier and later defences of the Historic Record, and

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while he reverently accepts the New Testament as containing the true story of the life and teachings of Jesus, he is not in bondage to the literalness of old views, nor drawn away by the mythical phantasies which characterize some modern theories. He is a Churchman, but not a dogmatist, a radical without being a skeptic. Whatever the reader may think of his treatment of special events or teachings of the New Testament, he cannot resist the general drift of the argument or description, but will readily assent to the common sense and rational yet devout treatment of the narratives as a whole.

In the "Story of the Four," Mr. Haweis dwells not so much on the events recorded, as on the period when the Evangelists wrote their accounts, the material which they used, and the peculiarities which characterize the work of each. He thinks it may be considered a well-established fact that none of the Gospels were written down until half a century after the events recorded in them. Paul, not the Four Evangelists, gives us the first bit of the History of Christ on the earth, in 1 Corinthians xi. 23, written A.D. 57, and conceded by the sharpest criticism to be a genuine and authentic Epistle. Somewhere between A.D. 70 and 74, Mark wrote his gospel, whose chief characteristic is that it retains the Jewish way of thinking about Jesus as a National helper, rather than as the Saviour of the world. Matthew, he supposes, wrote an account of Jesus in Hebrew, which has long been lost, before Mark finished his work; but our present Gospel according to Matthew was originally written in Greek between the years 80 and 90, and probably after the death of Matthew, by some friend who possessed a copy of the gospel in Hebrew. This gospel is chiefly characterized by curious repetitions and variations, most naturally accounted for "by supposing that two reports of a similar saying have been copied without being combined." Luke wrote the Gospel bearing his name about A.D. 90, after the death of Paul. It is a compilation, probably from fragments furnished by Paul, as he had from time to time gathered them up. But it is more than a compilation; it is a literary work of art. It is catholic, bringing into prominence the doctrine so ably championed by Paul, that in Christ Jesus there is neither Jew nor Greek, but all are one. It is, says Mr. Haweis, "The Gospel of a univeral embrace — of pardon and peace and reconciliation for all — the lost piece of money is found, the lost sheep is rescued and brought home with rejoicings, the prodigal returns with joy to his father's house, and there is joy in the presence of the angels of God over one sinner that repenteth." John's Gospel was written somewhere near the beginning of the second century, and is no doubt based on John's verbal statements, but is not from his pen. Its chief peculiarity is that against the speculations of the Gnostics concerning superior and inferior gods, Jesus is set forth as the revealer in his own person of all that mortal can know of the one living and true God. Luke writes the Acts of the Apostles about A.D. 94. The Apocalypse was the work of John, and was written, Mr. Haweis thinks, as early as A.D. 69. "It could not have been before A.D. 68, because it alludes to events which took place in 68 and early in 69." It "could not have been written after 70 A.D., for it describes the permanence of the temple and the triumph of the chosen of Israel, and in 70 A.D. the temple was destroyed and the Jews irrevocably scattered." It is intensely Jewish in its metaphors and in its sympathy; and Mr. Haweis supposes it to be aimed chiefly, especially in the Epistles to the Seven Churches, against Paul, who was seeking to divorce Christianity from all affiliation with Jewish rites and ceremonials. Whatever we may

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think of the conclusions drawn by Mr. Haweis, we cannot afford to ignore his arguments, nor fail to be captivated with his lucid presentation of them.

In "The Picture of Jesus," our author says that it is his aim, "To realize Him, not as He may have been drawn by the devout imagination or the Middle Ages, but as He actually lived and moved and had His Being in Galilee, at Nazareth, and at Jerusalem." Holding to the Divinity of Christ, he gives this common sense statement as his meaning: "In Jesus a special use was made of human nature for the purpose of revealing to man as much as could be revealed of God under the limitations of humanity." His theory of the temptation of Christ is thus set forth:

"On the threshold of life the tempter met him as he meets each one of us — when our senses are eager—when we are armed for the fray, by the education and discipline of youth, and full of confidence — then we are tempted chiefly (1) by the lust of pleasure or power; (2) by the hope of escaping pain or misfortune. So was Christ tempted in his human capacity — *in all points as we are.*"

Of the Sermon on the Mount Mr. Haweis well says:

"I suppose every theologian will admit that the Sermon on the Mount contains the purest Christianity, and yet all the favorite dogmas of the church have, somehow, been left out of it. I find there no Trinity, no Eternal Punishment, no Atonement, no Justification by Faith, no doctrine concerning the Inspiration of the Bible — the nature of Sacraments, or Church Government. I am not saying that the Church's dogmas are not true. I say they are not to be found in the Sermon on the Mount — and hence I draw the distinction between *Christianity* and the *religion of Christ.* No doubt every dogma which at one or another time has been deemed indispensable to Christianity aims at some truth — but what is not to be found set down in Christ's teaching, only deduced from it or evolved — why, that is *derived* doctrine, and may be re-defined and re-stated. If you want to know what Christ taught, I do not advise any one to go first to the Catechism, or even to St. Paul's Epistles, but straight to the Sermon on the Mount."

The chapters on the betrayal and crucifixion of our Lord, are graphic pictures of these tragic events; and his treatment of the case of Judas is unique and interesting. He inclines, and not without good reason, we think, to the German theory that Judas did not mean to give Jesus over to death, but that he wearied at Christ's delay in announcing himself as the Jewish king, and intended simply to precipitate that avowal, when, by his great power Jesus would rid himself of his persecutors, and the land of its oppressors.

In "The Pictures of Paul" Mr. Haweis brings into clear light the peculiarities of the Great Apostle, corrects the inaccuracies of Luke's account of his life, by the autobiographical hints in the Epistles, and gives us a consecutive statement of Paul's travels, labors and fate. The Universalism of Paul's theology is also placed in prominent light; and the best and most recent criticisms have evidently been studied, analyzed, and their most valuable suggestions utilized. Want of space forbids our enlarging here as we would like. We commend these books to the favorable notice of all our readers. While they will find much from which to dissent, they will find more to enjoy and commend.

3. The Emancipation of Massachusetts. By Brooks Adams. Boston and New York: Houghton, Mifflin & Co. 1887. 12mo. pp. vi., 382. $1.50.

This singularly interesting book is too one-sided and written with too much prejudice to be regarded as history. It is rather a merciless indictment against the founders of Massachusetts as an unscrupulous,

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hypocritical, greedy, covetous set of fanatical clergy, who held the people in check as with bands of iron, and had no care for anything except to have their own way. They had a charter intended to be used only in England, says Mr. Adams, for purposes of trade, and which they had no right to transfer to this country and to set up a civil government under. All this is said in the face of the fact that they acted under the advice of eminent counsel in England, — John White, who probably drafted the charter, — and that it contained no limitation as to place. The Crown Officers allowed the colony to go to America, to plant their society there, and to exercise under their charter the rights of self-government subject only to the general authority of the mother country. The natural inference is that as the charter was silent with regard to the details of political government, it was intentional silence in view of the fact then known to the crown, and fifty years later formally stated by the crown lawyers that the charter "made the adventurers a corporation *upon the place* in Massachusetts." The facts are, as all who seek for facts in history well know, that the founders of Massachusetts were far ahead of their times in their conception of what is implied in civil and religious liberty, and that by virtue of their far-sightedness the principles of self-government were so deeply planted that encroachments upon them in after times could only result in political independence. Mr. Adams' criticism of their course, based on a one-sided statement of the case, is rank toryism.

Nor does he deal with the witchcraft delusion in any more just and impartial manner. He gives us only the faintest hint that the reality of witchcraft was believed in out of New England, overlooking the fact that, as Lecky says, persecutions for it "extended over almost every country, and continued for centuries with unabated fury." He prefers to leave the impression that it was a local superstition, "fostered by the clergy" of Massachusetts. He overlooks the general opinion of the world on this diabolical subject at that time and long afterwards, expressed as late as the days of Sir William Blackstone, in this severe sentence: "To deny the possibility, nay, actual existence of witchcraft and sorcery is at once flatly to contradict the revealed Word of God in various passages in both the Old and New Testaments." Nor were the Massachusetts ministers generally responsible for the treatment which the witchcraft delusion received here. Very few of them favored the extreme measures which were adopted. In his zeal to show the bigotry and intolerance of the "Massachusetts priests," as he calls them, Mr. Adams conveys the impression that the persecutions of the Antinomians, Quakers, Roger Williams and others, were wholly on account of their religious opinions. He breaks up the records into such fragments as suit his purpose, and weaving these fragments into one-sided statements, wholly ignores the fact that these persons were disturbers of the peace, inimical to the stability of government, fomenters of discord, when common dangers from the native savages demanded that the settlers should be united against the common foe; and treats the whole matter as though it were a mere nineteenth century difference of opinions on theological points only. Coddington was banished; Mrs. Hutchinson was banished and settled on the territory where Coddington was attempting to establish a state; but Coddington having then the responsibility of political affairs on his own shoulders, found that Mrs. Hutchinson was only an Anarchist in his territory, and accordingly it was made convenient for her to remove still farther from Massachusetts. Roger Williams found it necessary to declare, in his place of authority at Provi-

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dence Plantations. that whatever liberty of conscience might be granted no man should use it to obstruct the workings of government. That the authorities in Massachusetts might have done differently from the manner in which they treated the heretics of their day, may be conceded, but that these heretics were all disturbers of the peace, seeking to break down the authority of government, must not be forgotten. Mr. Adams is too well-informed to have forgotten this, but he had a purpose in overlooking it.

So, too, in his zeal to convict the "priests of Massachusetts," he invents a comparison between the institution of a school among the Zuni Indians for the purpose of dominating their tribe by the power of an organized superstition, and the "priests of Massachusetts" in establishing Harvard College; and declares that in building the latter "the clergy were actuated by no loftier motive than intelligent self-interest, if, indeed, they were not constrained thereto by the inexorable exigencies of their position." To these purposes, says Mr. Adams, "Harvard was lost forever," when Dr. Mather was forced to resign, in 1701. What change took place then? None as to the percentage of graduates who entered the ministry. None as to the class of citizens from whom the presidents were selected, for clergymen were presidents for more than a hundred years after that date. From 1642 to 1701 inclusive, forty-eight per cent. of the graduates did not enter the ministry; and during the next ten years forty-five per cent. did not enter the ministry. For several years thereafter about one-half became preachers, and one-half chose some other profession or occupation. To whom, then, was Harvard College lost in 1701? Simply to the party represented by Dr. Mather. Not to the interests of religion.

In our opinion, the judgments pronounced on the Founders of Massachusetts by the Adamses of earlier days, are more in accord with the facts of history than is the judgment accorded in the book here noticed. John Adams said of them in 1765:

"The leading men among them, both of the clergy and the laity, were men of sense and learning. . . It may be thought polite and fashionable by many modern fine gentlemen, perhaps, to deride the characters of these persons, as enthusiastical, superstitious and republican. But such ridicule is founded upon nothing but foppery and affectation, and is grossly injurious and false. Religious to some degree of enthusiasm it may be admitted they were; but this can be no peculiar derogation from their character; because it was at that time almost the universal character not only of England, but of Christendom. . . Whatever imperfections may be justly ascribed to them, which, however, were as few as any mortals have discovered, their judgment in framing their policy was founded in wise, humane and benevolent principles. It was founded in revelation and in reason too."

And John Quincy Adams, in 1843:

"The primary cause of the various settlements of New England was religion. . . It was the Christian religion purified and refined from its corruptions by the fires of persecution. . . In the settlements of Plymouth and of Massachusetts, the stern

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opinions adverse to their own interests no less than to the established articles of faith of their church, sincerity and fortitude were among the qualities the most prominent in their characters."

4. The Miraculous Element in the Gospels. A Course of Lectures on the "Ely Foundation," delivered in Union Theological Seminary. By Alexander Balmain Bruce D.D. New York: A. C. Armstrong & Son. 8vo., pp. 391. $2.50.

The "Elv Foundation," established in 1865, provides for a course of ten public lectures, to be given at least once in two or three years, at the Union Theological Seminary in New York, on "topics that serve to establish the proposition that Christianity is a religion from God, or that it is the perfect and final religion for man." The Lectures before us, by Prof. A. B. Bruce, D.D., of the Free Church College in Glasgow, contain a strong, and it would seem as we read them, an unanswerable defence of Miracles as an essential feature of the New Testament Religion. The author keeps close to his purpose announced in the preface, to regard the Gospels "not from the viewpoint of a strict doctrine of inspiration, but from that of substantial historicity." Evidently familiar with and fully understanding the arguments against Miracles in general, and the Christian Miracles in particular, as put forth by European and American writers, Dr. Bruce gives them full and fair statement, and then in temperate, candid treatment, refutes them. His statement and proof that "the miraculous element in the Gospels is no mere excrescence or external adjunct easily separable from the body of the history, but an essential portion of it, closely woven into the fabric, vitally connected with the organism," is a fine specimen of perspicuous style and of convincing argument. We quote:

"In the first three Gospels the connection between word and deed is evidently not merely in the mind of the writer, but in the actual course of events. The miracles cannot be eliminated from these Gospels without serious mutilation. The first Gospel is, perhaps, of the three the one with reference to which the process might most hopefully be attempted. Matthew's method is to arrange his material in masses. He groups a large proportion of Christ's sayings into connected discourses capable of being labelled according to the general tenor of their contents. He follows the same plan to a certain extent with the miracles, giving in chapters nine and ten, at the close of the first great discourse, the *Sermon on the Mount*, a selection of acts showing Jesus to be as great in Power as in Wisdom, forming in all a group of ten miracles, being not less than one-half of all the miracles recorded in his Gospel. Omit these two chapters, and alter the rubric in chapter iv. 23 by striking out the words 'healing all manner of sickness, and all manner of disease among the people,' retaining only 'teaching in their synagogues, and preaching the Gospel of the kingdom,' and you might consider Matthew pretty well expurgated, remaining after all an invaluable record of Christ's public career as the founder of the Christian religion. Yet the work is only half done, and the miracles that remain are very intractable, including among them the healing of the *withered hand*, associated with sabbatic controversies, and the stories of the *Syrophenician woman* and the *lunatic boy*, connected in different ways with Christ's memorable utterances concerning faith. Moreover, the ten miracles so summarily got rid of by the excision of the two miracle-chapters carry along with them much teaching matter by the loss of which the evangelic record would be greatly impoverished. The discourses of our Lord, as preserved in Matthew, contain many words of priceless worth on many topics of supreme importance. Still, without the utterances of an occasional character, they would be very defective as an account of Christ's teaching. For example, the Sermon on the Mount contains no explicit doctrine of faith, only an exhortation to trust in a heavenly Father, implying that faith is a virtue of cardinal importance in the esteem of the speaker. A similar remark may be made of the other large discourses. We read in them of fidelity to duty amid tribulation, and of humility and forgiving injuries, and patient waiting and watching, but comparatively little of faith. Looking to these greater discourses alone, we should come to the conclusion that in the view of Jesus faith was a thing of subordinate moment. How great a mistake we should thereby commit we learn when we turn our attention to the lesser discourses. These because short are not therefore of less value. To disabuse our minds of the contrary impression we do well to remember that in all probability the greater

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number of our Lord's utterances were originally short, pithy sentences, which only gradually grew into larger aggregates in the minds of his disciples through the law of association. In any case it is certain that if some topics naturally lent themselves to extended discourse, others of equal importance would be more appropriately dealt with by brief, pointed remark as occasion prompted. To this class of topics belongs emphatically faith. Christ would best impress on his hearers the importance of this grace by directing their attention to notable instances of it when they occurred, and by pointing out to them the evil consequences resulting from the lack of it either in themselves or in others. Accordingly it was in this way that he gave his disciples their lessons in the doctrine of faith. He taught them to regard it as a great spiritual power by saying to them: See what it can do, what great thoughts it can utter; what difficulties it can surmount; what healing it can bring to body and soul; see also how weak men are without it. Most of these lessons were given in connection with miracles; indeed, we may say all; only some of the miracles were moral ones, such as that wrought on the spirit and conduct of the woman who was a sinner, to whom in presence of unsympathetic Pharisees, incredulous as to moral change, Jesus said: 'Thy faith hath saved thee, go in peace.' Faith and miracle go together, so that to eliminate miracles from the Gospels is simply to eliminate precisely the most characteristic element in Christ's system of doctrine, that by which he was distinguished from the Baptist, whose watchword was not *believe*, but *repent*, and which could not fail to be prominent in the teaching of one who came announcing the advent of the kingdom of grace."

One of the most masterly treated and instructive chapters in the book is that entitled "Christianity without Miracle," in which, for argument's sake, the claims of the critics are temporarily admitted, a vivid picture is drawn of the religious system which would remain, the hopeless condition in which a mere philosophy of God, devotion, duty, destiny, would soon leave the world, and the sure demand that would follow that an authoritative Revealer would visit the earth and save the people. This book should be read by all ministers of the Gospel, and especially by those who may be so unfortunate as to be in any stage of doubt in regard to the supernatural and miraculous in the New Testament history of the life, works and teachings of the Messiah.

5. The Unity of God and Man, and other Sermons. Preached at Bedford Chapel, Bloomsbury. By the Rev. Stopford A. Brooke, M.A. Boston: George H. Ellis. 1886. 16mo. pp. 223.

The first three sermons in this volume give to it its leading title. The unity is based in the idea of the Fatherhood of God, which, says Mr. Brooke, "is the most ideal and the most practical ground of all human association, from the relations of the family to those of the whole of mankind." The titles of the other sermons are: The Wandering Sheep, Eternal Punishment, The Communion of Saints, Atonement, The Life and Character of Joshua, The Later Choice of Life, False Fervor of Heart, The Fervor that seeks Monotony, The Education of Fervor of Spirit, Youth — Fervent in Spirit, Middle Age — Not Slothful in Business, Old Age — Serving the Lord. They are all excellent specimens of the preacher's power and skill in blending the highest forms of doctrine with the truest life, and seem to have as their basal thought the conviction that no religious theory is of any consequence to man which does not touch and influence his affections and life. The three sermons on the Atonement are eminent examples of Mr. Brooke's fidelity to this conviction, alike in the arraignment of the old theory, and in the advancing of the more rational belief of what Christ accomplished by his life and death for the human race. Of the former he says: "There is not a trace of spiritual intuition in it. The spiritual intuitions are all against it. It outrages the moral sense. It outrages our idea of God. It makes Him satisfied with a fiction. It makes His notion of justice totally different from that which He has given us. . . A scheme so

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clumsy and so unjust that it would be rejected as dangerous to morality by any court of law in ancient Rome or in modern Europe." Of the latter he affirms: "It is no isolated thing, but the central exhibition of an existing law that every day is at work among us; and the law is that love, when revealed, creates love, and that love, when it is wholly given for others, redeems from sin those who believe in love, by destroying the root of sin, by killing selfishness.

Of the dogma of Eternal Punishment he says:

"It is now many years ago since a partial victory was won in the English Church over the doctrine of eternal punishment. It was plainly declared that to hope for universal redemption was not inconsistent with subscription to its formularies. I remember well with what joy this tiny boon was accepted by many of us. Since that time the revolt against the doctrine has been going on in a great number of the orthodox religious bodies, Even among the Wesleyan Methodists,—perhaps the most strong of all the dissenting sects in their assertion of eternal punishment,—a disturbance has arisen which has greatly afflicted the leaders of that body. In England, in Scotland, in the Church of Ireland, this subject has been so prominently brought forward, that many ministers have ceased to declare directly the doctrine of eternal punishment. And now an ever-increasing number of the clergy, and a still greater number of the laity, have wholly and openly put out of their creed this abominable opinion. . . . It will not be long, though it lingers among the natural conservatives of the Church of Christ, before the old doctrine will perish out of every pulpit in the land, and the test of orthodoxy be no longer, 'Do you believe in the devil?' but this, 'Do you believe in God the Father?'"

After stating the objections which from the moral and ethical side array themselves against this barbarous theory, Mr. Brooke replies to those who argue that eternal punishment and eternal blessedness stand and fall together. His answer is excellent in spirit, sound in philosophy, and irresistible as logic. "The eternity of good," he says, "does not involve the eternity of evil, On the contrary, it implicitly denies it. The argument is all the other way. If everlasting happiness be true, it means everlasting goodness; and, if everlasting goodness be true, it means that evil cannot be everlasting. And if evil cannot be everlasting, punishment cannot be everlasting." The volume will well repay perusal.

6. Creation or Evolution? A Philosophical Inquiry. By George Ticknor Curtis. New York: D. Appleton & Co. 1887. 12mo. pp. xxii., 564. $2.00.

The author, well remembered in New England as representing the slave power, in a famous fugitive slave trial just before the late war, and more recently as a persistent defender of the military skill and sagacity of Gen. McClellan, here enters the arena of scientific and theological discussion. Of the book before us he says, in the preface:

"I have written it because I have seen, or believe that I have seen, where the conflict arises between some of the deductions of modern science and the principles which ought to regulate not only religious belief, but belief in anything that is not open to the direct observations of our senses. But I trust that I shall not be understood as having written for the purpose of specially defending the foundations of religious belief. This is no official duty of mine. How theologians manage, or ought to manage, the argument which is to convince men of the existence and methods of God, it is not for me to say. But a careful examination of the new philosophy has convinced me that those who are the special teachers of religious truth have need of great caution in the admissions or concessions which they make, when they undertake to reconcile some of the conclusions of modern scientists with belief in a Creator. I do not here speak of the Biblical account of the Creation, but I speak of that belief in a Creator which is to be deduced from the phenomena of nature. . . I am not conscious that in examining the theory of evolution I have been influenced by my belief in what is called revealed religion. I have, at all events, studiously excluded from the argument all that has been inculcated by the Hebrew or the Christian records as authorized or inspired teachings, and have treated the Mosaic account of the creation like any other

hypothesis of the origin of man and the other animals. The result of my study of the hypothesis of evolution is, that it is an ingenious but delusive mode of accounting for the existence of either the body or the mind of man; and that it employs a kind of reasoning which no person of sound judgment would apply to anything that might affect his welfare, his happiness, his estate, or his conduct in the practical affairs of life."

In setting forth and defending this conviction, Mr. Curtis, like a skilful and shrewd pleader, aims to state the side he combats strongly, before presenting his own more strong reasons on the other side. Much of the volume is in the dialogue form, in which various opinions are advanced, criticised and combatted. The author has an eminently judicial mind, and in analysis of language, as in dealing with the positions of Herbert Spencer, he is certainly successful in refuting them, as he is also in his assault on atheistic or agnostic theories of evolution in general; but he does not seem so convincing when he attempts to show that any theory of the descent of the physical man from any pre-existing species, is necessarily atheistic and impossible. His scientific judgment is not so accurate as are his legal and philosophical decisions. His treatment of the nebular hypothesis in astronomy shows this. And so it must be said, we think, that while his book is interesting, candid, and ingenious, and restates in intelligible and lucid style the question it discusses, it gives little that is new in fact or argument in regard to a controversy in regard to creation based, so far as Evolution is concerned, not on established facts, but on mere hypothesis.

7. Alcohol in History, an Account of Intemperance in all Ages; together with a History of the Various Methods Employed for its Removal. By Richard Eddy, D.D. New York: The National Temperance Society and Publication House. 1887. 12mo. pp. 481. $1.50.

Fourteen years ago an effort was made to secure the writing and publication of an "American Standard work on Temperance," to be divided into three parts, to treat: I. Of "The Scientific: embracing the Chemical, Physiological and Medical Relations of the Temperance Question." II. "The Historical, Statistical, Economical and Political;" III. "The Social, Educational, and Religious Aspects." Part I., written by Dr. William Hargreaves, of Philadelphia, was accepted, and published in 1882. Mss. of Parts II. and III. were presented, but were not satisfactory to the Committee, consisting of A. M. Powell, Gen. Neal Dow, Hon. R C. Pitman, James Black, Esq., and Rev. A. A. Miner, D.D. Whereupon arrangements were made with the author of the volume whose title is given above, to prepare Part II., which, being accepted by the committee, he was further engaged to write Part III., which also received their unanimous endorsement. Part II., the publication of which has been long delayed for lack of funds on the part of the National Temperance Society, which had agreed to publish the accepted Mss., now makes its appearance. Part III. will follow as soon as suits the convenience of the publishers.

So far as it becomes us to speak in commendation of our own work, we may say without hesitation that it is a conscientious effort to gather and arrange in proper order, only well attested facts on the subject under consideration. And it is believed that nowhere else can such an array be found in convenient form for reference and use. Authorities are cited for all historical statements; and an examination of the foot-notes containing such citations will convince the reader that no pains were spared in consulting everything that could be found having a bearing on the subject. Temperance lecturers and others desiring well authen-

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ticated facts as the basis of their treatment of the branch of the Temperance Question treated in this volume, may rely on the accuracy of its statements.

8. The Poems of Sir John Suckling. A New Edition, with Preface and Notes. Edited by Frederick A. Stokes. New York: White, Stokes & Allen. 1886. 16mo. pp. xxvii., 218. $2.00.

This exquisitely gotten up volume contains only a part of the poetical writings of the author. Some of the omitted pieces have little merit, and some offend the moral sense of this age. Inheriting his father's wealth at a very youthful age, Sir John Suckling made pleasure his ambition, and only put himself to the work for which he had exceptional gifts when he was temporarily bankrupt. He died, by his own hand, in 1642, when only about thirty-four years of age. This is the first American edition of his writings, and is chiefly based on the English editions of 1836 and 1874. The editor has judiciously added several verses omitted in the former, and as judiciously dropped several that were in the latter. The opening poem in this volume: "Why so pale and wan, fond lover?" was selected by Palgrave for his "Golden Treasury of the Best Songs and Lyrical Poems in the English Language." Here is also his finest poem, as all agree, a ballad on the marriage of his friend, Robert Boyle, afterwards Earl of Ossery, to Margaret Howard. How often is this verse quoted from it by persons who know little or nothing of the author, —

> "Her feet beneath her petticoat,
> Like little mice, stole in and out,
> As if they feared the light:
> But O! she dances such a way!
> No sun upon an Easter-day
> Is half so fine a sight."

The compiler has also greatly enriched the volume by retaining what is probably the merriest specimen of good-natured portrait painting extant: "A session of the Poets," with its quaint and amusing conjunctive and disjunctive connection of the verses with earnest *ands* and *buts*. Mr. White has executed his part of the work with discriminating taste, and deserves the thanks of the literary world for his instructive preface and his illustrative notes.

9. The Aztecs. Their History, Manners and Customs. From the French of Lucien Biart. Authorized Translation by J. L. Garner. Chicago: A. C. McClurg & Co. 1887. 8vo. pp. 343. $2.00.

Mexico as it was before the Spanish conquest is here brought familiarly before us. With great fidelity to historic fact, and in language clear and sprightly, — the translator having admirably preserved the spirit of the author's diction, — the story of a wonderful people is charmingly told. The author, not content with the mere reading of his authorities, has compared their statements with the monuments on the spot, studied the country and descendants of the people of whom he writes, and gives us as the result of such conscientious painstaking, an insight into the religion, laws, civil and domestic customs, buildings, dress, arts, history and civilization of a people dwelling on this continent before the beginning of the modern historical period. No work on ancient American times is so well adapted to interest and instruct the general reader, and none can be more valuable to the specialist in the ethnology and archæology of America. The author is no novice in historical

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work, but an acknowledged authority, famed for his intelligence and accuracy, and his integrity in sifting and arranging the mass of material which he is compelled to examine The press work and paper of the book are excellent.

10. The Martyr of Golgotha. A Picture of Oriental Tradition. By Enrique Perez Escrich. From the Spanish, by Adèle Josephine Godoy. In Two Volumes. New York: William S. Gottsberger. 1887. 16mo. pp. viii., iv., 448; iv. 364.

This narrative of the life of our Lord is not veritable history, nor does its author claim this authority for it. It is, as he says, "a Picture of Oriental Tradition," in which legend, fable, the testimony of art and the play of imagination of old chroniclers are freely drawn upon to put before us, with the aid of the Gospel narrative, a connected view of the life of Jesus from the cradle to the Ascension. To guard against misapprehension and mistake, quotations from the Scriptures are all printed in italics, and references to and citations from legendary writings and traditional accounts are duly credited to their original sources. The volumes, therefore, have value to the curious reader by enabling him to trace to their origin the various stories of Christ which differ from the simplicity of the gospel narrative. The story is well written, and closely holds the attention of the reader. Many characters are introduced, and not a little interest is excited by the attempts to give the full life-story of the Herods, the woman of Samaria, of the mother of Jesus, of Joseph, of the prominent characters in the Jewish Sanhedrin, of Pilate, of Gestas and Dimas, the malefactors crucified with Jesus, and of many others. The story is written wholly from the Roman Catholic standpoint, and such phrases as "Mary, the mother of God," "God's blood," frequently occur. The writer continues his story to the time of the death of the mother of Jesus, — eleven years after the crucifixion, — of her burial at Gethsemane in a sepulchre filled with roses, and of her ascension, body and soul, on the third day. The Picture is beautifully drawn.

11. Corolla Hymnorum Sacrorum. Being a Selection of Latin Hymns of the Early and Middle Ages. Translated by John Lord Hayes, LL.D. Boston: Estes & Lauriat. 1887. 4to. pp. 211.

The translator, known in a somewhat limited circle as a man of varied and superior literary tastes, and to the scientific and business world as an able statistician and writer in special departments of public interest, here shows himself to the general reader as an accurate translator, able not only to give literalness to his favorite Latin authors, but also to preserve the beauty of their versification, though rendering their hymns into a language poor in words corresponding in length and cadence with those used by the Romans. Some of the hymns here given, — twenty-five in all, — have been so often translated as to be quite familiar to English readers. Others are new except to specialists in hymnology. Of the former we have Augustin's De Gaudiis Paradisi, Robert's Veni Sancte Spiritus, Celano's Dies Iræ, and Jacoponus' Stabat Mater Dolorosa. The new English dress in which they are presented by Dr. Hayes makes them more graceful and pleasing than ever. The book is beautifully printed on heavy paper, and bound in most befitting style.

12. Creed and Character. Sermons by the Rev. H. S. Holland, M.A., Canon of St. Paul's. New York: Charles Scribner's Sons. 1887. 12mo. pp. xviii., 348. $1.50

The twenty-two sermons in this volume treat, according to their titles, of twenty-two distinct themes; yet, as the author assures us, they sug-

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gest a single paramount idea, and tend toward a single conclusion. They attempt to disclose "The Mind of Christ," enforcing its two-fold peculiarities: the doctrines he would establish in the mind and heart, and the life he would have manifest as the result of their reception. Hence the significance of the title of the sermons as a whole: "Creed and Character." The style of the sermons may be characterized as popular; too diffuse, perhaps, to be relished by the cultivated and critical mind; but for that very reason admirably adapted to the heart of the average hearer and reader. In some places we notice the presentation of doctrines which do not seem to us to emanate from the Christ of the New Testament, but rather from what we regard as the mistaken creeds of men. For the most part, however, they are evangelical in the true sense, and the general drift and tone indicate familiarity with the spirit of Jesus.

13. Natural Law in the Business World. By Henry Wood. Boston: Lee & Shepard. 1887. 16mo. pp. 262. 75 cents.

This is a common sense presentation of the presence and supremacy of natural law in the relations between Capital and Labor, Work and Wages, Supply and Demand, as against the shallow and baseless theories of organizations of sentimental but wholly impracticable men, dictating a suicidal policy to laborers; as also against the selfish greed of employers, leading them to ignore the common rights of humanity. Here are no doubtful speculations, no utopian theories, no mystifying generalizations, but simple facts plainly stated, and the operation of well known laws shown to be arbitrary and unvarying. The book is timely, and a thorough understanding of its plain and concise statements will do much towards simplifying the problems of the hour, and confirming men in the conviction that the success that has always attended honesty, prudence, industry, and good judgment, will continue to attend them; and that labor is no degradation, nor is the man who toils with his hands the only man who earns his bread by the sweat of his brow.

14. The Republic; or A History of the United States of America, in the Administrations, from the Monarchic Colonial Days to the Present Time. By John Robert Irelan, M.D. In Eighteen Volumes. Vols. IV. and VI. Chicago: Fairbanks & Palmer Publishing Co. 8vo. pp. 564; 682. $2.50 each.

The plan of this great work has much to recommend it, since its divisions are natural, and marked in each instance by peculiarities definitely distinct from those which either precede or follow them. But it has a manifest disadvantage in that a complete narrative of an important public event is not given in any one volume, and also that by reason of this unfinished statement of affairs of great moment, — as for example, the Second War with England, — a repetition of leading incidents is unavoidable in other volumes. This disadvantage is still further manifest and intensified in the biographical character of each volume, necessitating, as Dr. Irelan arranges his matter, much relating to the "Life" and "Times" of each President that is wholly irrelevant to the "History" of his "Administration." Thus, in the "History of the Life, Administration and Times of James Madison," sixteen of the thirty-four chapters have nothing to do with the "Administration," but refer to matters which, so far as they go to the making of the History of the United States in the Administrations, should appear in preceding or in subsequent volumes. So, also, in the volume on the Administra-

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tration of John Quincy Adams, thirty-one of its thirty-nine chapters do not deal with the "Administration." In each volume the chapters indicated are all interesting as biography, they contain much that will illustrate the History of other Administrations, but are sadly out of place in the connection in which they stand. They interfere with and prevent a full delineation of the facts and principles of the Administration of their subject, as President.

Large portions of the volumes before us are well written, but many paragraphs are obscure and clumsy in their construction, the style is diffuse, repetitions are numerous, and superfluous words cumber not a few sentences, while, — chargeable sometimes, perhaps, but not always, to imperfect proof-reading, — bad grammar is not uncommon. These defects are more manifest in the fourth volume than in the sixth. We instance the following: "Mr. Madison had taken a lively interest in all these events, but, perhaps, in nothing more so than [in] the course matters had taken in the management of his own State" (Vol. IV., p. 45); "It was the common opinion of leading men that it could and should not survive" (p. 101); "And who was responsible for all of this disgrace to the country?" (p. 187); "The influence of these resolutions was far more lasting and mischievous than it was ever dreamed possible for them to be" (p. 201); "The following are Mr. Madison's message at the beginning of the special session, and his first annual message at the opening of this session of Congress" (p. 224); "Negress night had come down upon the scene of carnage" (p. 382). The name of Gov. Tompkins, of New York, is four times misspelled on pp. 475, 476.

But in spite of these defects, the volumes before us contain much that entitles them to favorable notice, many excellent features that render them peculiarly instructive as popular history to the average reader. Facts are accurately stated, the portraits of statesmen and of military leaders are true to life, and they are grouped round the central figures in their true relations, and in the due proportion of their importance. The issues involved in Presidential elections, the character of caucuses, the tricks of party manipulators, the personal bearing of the candidates, are stated without partiality; and the estimates put upon public characters, as well as the analysis made of the distinguishing peculiarities of eminent men, are in the main entitled to general reception. There is also such a manifest indication of the author's sympathy with all that is Christian and manly, and of his detestation of whatever is low and evil, that the moral influence of his work is in the right direction. There is ample room and demand for such a work as this is meant to be, and Dr. Irelan has, beyond doubt, the ability to actualize in a satisfactory manner, his ideal History. The publishers have put the volumes in large and full-faced type, on excellent paper, and in an attractive binding, making them pleasant to the eye, and convenient for handling.

15. American Literature. 1607–1885. Vol. I. The Development of American Thought. By Charles F. Richardson. New York and London: G. P. Putnam's Sons. 1887. 8vo. pp. xx., 585. $3.00.

"Literature," as defined by Professor Richardson, "is the written record of valuable thought, having other than merely practical purpose." Taking the year 1607 as the starting point for well authenticated American Literature, he endeavors to give, in the volume before us, a critical estimate of what, from that date on to 1885, American authors have accomplished in the fields of history, philosophy, theology, political the-

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ories, the broader scope of the essayist and critic, and that still more miscellaneous "borderland," which has been cultivated by various scientists, by wits and humorists. While scientific treatises cannot be included in the Professor's definition of literature, he finds it impossible and unjust to omit mention of the writings of John Bartram, "the greatest natural botanist in the world;" of David Rittenhouse, physicist and astronomer; Benjamin Silliman, Sr., founder of the *American Journal of Science and Arts;* Wilson and Audubon, the renowned ornithologists; Dana, Gray, Agassiz, Hill, Mulford, Marsh, Draper, Pierce, and others, in various walks and labors in scientific investigation and instruction.

The work before us, to be followed in 1888 by a second volume, which will give attention to American poets and novelists, is purely analytical. The task is beset with many difficulties, but they have been bravely faced, and the work has been done with conspicuous frankness, and freedom from partiality for any author or school of thought. We are forced to query, however, why so much space is given to the Unitarians, whose theology differed in but a single idea, in the early period of their history, from the Orthodoxy which they antagonized, and not one word is bestowed on the Universalists, who were Unitarian before the distinctive body of Unitarians came into existence, and who from the first hour of their American history differed in so many points from so called Orthodoxy? "The Religion and Philosophy in Later Years," does not, we submit, get a fair showing when the influence of the writings of Hosea Ballou receive no mention. Granted that they do not compare in literary excellence with the writings of Dr. Channing, they were the earliest American publication of Unitarian views of God, as also of the New Testament doctrine that Christ came to earth to affect man, and not to produce a change in his Maker. And it certainly is not too much to say that their unambiguous declarations have done more to make the present changes in Orthodoxy possible, than was done by scores of early Unitarian writers, who, whatever their personal views of the destiny of the race may have been, were always indefinite and ambiguous with their pens.

The scope of Prof. Richardson's work is indicated by its table of contents. After an Introduction on "The Perspective of American Literature," follow twelve chapters, thus named: The Race Elements in American Literature, The New Environment of the Saxon Mind, Early Descriptive and Historical Writers, The Theologians of the Seventeenth and Eighteenth Centuries, Benjamin Franklin, Political Literature, Washington Irving, Religion and Philosophy in Later Years, Ralph Waldo Emerson, Essayists, Historians, Borderlands of American Literature. The first two chapters contain much valuable information necessary to to be understood before any really critical estimate can be made of the significance of our past literary efforts, or of the originality of our present and prospective intellectual life. The chapter on "Benjamin Franklin" is peculiarly interesting; and that on "Political Literature" gives us a glimpse of the great work done by the pamphleteers who compelled the attention of foreigners, and won from them the concession that an original people had much to say, and could say it with surprising vigor. But want of space prevents further mention of particulars. The work as a whole is conscientious, discriminating in its criticism, and a most valuable addition to the sources of our best knowledge of what has been produced by American writers. The mechanical style and finish of the book are excellent.

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16. History of Modern Philosophy. By Kuno Fischer. Descartes and his School. Translated from the Third and Revised German Edition, by J. P. Gordy, Ph.D., Professor of Pedagogics in Ohio University. Edited by Noah Porter, D.D., LL.D. New York: Charles Scribner's Sons. 1887. 8vo pp. xvi,, 589. $3.50.

This is the first of two volumes by Professor Fischer on Descartes and his school, including Spinoza, for the use of English readers. As set forth in the title, it is from the third and thoroughly revised German edition. Dr. Gordy's translation is exact and faithful, preserving to us in English dress, the thought of the great German philosopher. Dr. Porter well says of the author:

"Though he is by no means removed from criticism or controversy in respect to the interpretation which he gives of the writers and schools which he encounters, and in the positive and pronounced estimates which he does not hesitate to give of their leading positions, he is uniformly clear and spirited and exhaustive. He is also popular in the best sense of the term, being neither technical nor abstract beyond the necessities imposed by his theme, and connecting with the thorough and masterly discussion of schools and opinions as much of personal and general historic interest as could be expected or desired. For these reasons his history is, perhaps, more readable than any other, and is uniformly confessed by competent critics, whether friendly or otherwise, to be eminently attractive and exciting to the general student."

The volume before us opens with an introduction to the history of modern philosophy, in which a few pages are given to a brief survey of ancient and mediæval theories, with their leading characteristics of thought, and to a showing of the manner in which the Renaissance and the Reformation prepared the way for the beginnings of modern modes of thought in Bacon and Descartes. But as this part of the work is wholly devoted to the early history of transcendentalism, Bacon and his followers in the experiential school are not here dealt with. The life of Descartes is sketched at length, and the biography is intensely interesting. The philosopher is brought before us in his early youth, and we note the several steps in the progress of his desire for knowledge, until it leads him to withdraw from the busy world of affairs for which he seemed so fully equipped, and to sacrifice everything for that outward quiet which should give his mind assurance of uninterrupted opportunity for study. Endeavoring by the most searching self-examination to rid himself of self deception, Descartes sought for the principle of certitude on which all human knowledge rests, and found it at last in the immediate knowledge we possess of our own being and our own thought. As to things outside ourselves we have, he taught, no immediate knowledge whatever. In thus teaching he gave to modern philosophy its still cherished basis of certitude; but at the same time opened the door for mere idealism and scepticism. His definition of substance as that which can exist and be known independent of anything else, also opened the way for Spinoza's theory of pantheism.

In the exposition of Descartes' doctrines Professor Fischer shows the clear relation of the former to the philosophy of our own time. This is by far the most important portion of the book. And while the development of Descartes' philosophy, as under the treatment given it by Geulinex and Melebranche it branches off to the peculiarities of Berkeley, on the one hand, and of Spinoza on the other, is brief, it is clear; his criticisms are valuable, even though we are sometimes compelled to dissent from his conclusions; and we rise from a necessarily hasty reading with a strong desire to return at once to the pages and give them closer attention and more thorough study. We commend the volume not only to the general reader, who will find it full of suggestive information, but also to the specialist in philosophical studies, who will greatly enjoy its clearness of analysis of the wonderful Cartesian theory.

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17. Introduction to Psychological Theory. By Borden P. Bowne, Professor of Philosophy in Boston University, Author of "Metaphysics." New York: Harper & Brothers. 1887. 8vo. pp. xiii., 329.

Professor Bowne is too modest in his claim that this work is an "Introduction" only, to "Psychological Theory," because "it does not go into the details of the literature of the subject;" for while it is true that no just appreciation of conflicting theories can be complete until we possess some knowledge of what those theories claim as their basis, it is equally true that a discussion of the "principles" on which psychology is founded, presupposes and necessitates previous acquaintance with what psychology claims to be and to establish. The work before us might, therefore, with greater propriety be called a book for advanced students of this special science. Certainly it is not a book for beginners. No one can understand it, much less accept its novelties, unless prepared therefor by previous familiarity with the subject.

The author professes to treat the subject from the standpoint of pure psychology, without any reference to physiology or to biology. "Physiological psychology" he regards as full of materialistic tendencies and dangers, and he declares that "our complete ignorance of what takes place in the nerve is no psychological loss." The mind must be mainly studied through introspection, and the intuitional theory is the only theory which can give us reliable knowledge of what the mind is. In his energetic advocacy of this theory, Professor Bowne takes extreme ground, and seems to make no adequate allowance for what the race has gained through experience and heredity — factors which no theory can safely leave out of the account. Advocates of the experience school will not fail to see how incomplete any statement of physchological principles must be which does not take into account the actual facts of our complex life. But Prof. Bowne is a very subtle opponent, keen in detecting the weaknesses of the theory which he antagonizes, and clear and brilliant in his statements. His criticisms are sometimes tinged with injudicious and needless satire, but generally they are thorough and excellent in tone. As a vigorous and luminous thinker and writer, he has said strong and convincing things in defence of the intuitional scheme, and may be regarded as one of the most successful advocates and defenders of this side of the controversy. The advocates of its opposite cannot afford to ignore him, but should most carefully read what he has herein written. While they will find no little to criticise, we venture the opinion that they will find more that is unanswerable.

In his treatment of the moral sentiments, of the idea of God, and other topics of equal theological interest, Prof. Bowne does not hesitate to do his work with the most complete indifference as to its effect on so-called orthodox dogmas, but unflinchingly follows the leading of logical premises and avowed principles to their natural and just conclusions. He is an intense hater of all merely materialistic views of man, and believes that dead matter can never explain a human soul. Nor can the theory of the annihilation of the soul be any other than a baseless assumption

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and salvation in the worship of a non-miraculous Christ." And to him, as he confesses, "Christ is God." He distinguishes between the "supernatural," in which he says he believes, and the "miraculous," which he as emphatically disbelieves. Christ did "mighty works," but he did no "miracles." But unfortunately for our author and for his definitions, the New Testament employs the terms synonymously; and practically, so far as the fact is conceded that Jesus did things which men could not do, and did them to prove his commission from God, what is the difference between calling his works "mighty" or "miraculous?"

The volume is made up of Letters addressed to a young, ingenuous mind that is being touched by the influences of modern negative and destructive criticism, and who is regarded by the author as a type and representative of a rapidly growing class in society. Its treatment of the Scripture account of the resurrection of Jesus is faulty and irrational, necessitating the reading of a wholly new story into the gospels and the Epistle to the Corinthians, and the throwing away of their simple narratives of pretended facts. Nor can the author keep from admitting that, after all his study and theory of the gospels, the conviction clings to him that *something* which took place made on the disciples the honest impression that Jesus had risen in person from the tomb. But doubtless it was a theophanic illusion! It seems to us that, after such treatment of what the New Testament teaches is the corner-stone of historic Christianity, the "Kernel" that is left is worthless, and as the source of spiritual nutriment is mere "Husk."

19. Moral Philosophy. A Series of Lectures by Andrew P. Peabody, D.D., LL.D., Emeritus Professor of Christian Morals in Harvard University. Boston: Lee & Shepard. 1887. 16mo. pp. v., 337, $1.50.

This is an entirely new book, and is not to be confounded with the "Manual of Moral Philosophy," prepared by Dr. Peabody nearly fifteen years ago. To prevent its being taken for that earlier work, future editions of this are to bear the title, "Christian Morals." The lectures before us were prepared, the author says, to answer three purposes, viz., to present with scientific accuracy, yet in a popular form, the fundamental principles of Moral Philosophy; to show the inseparable alliance, at every point, of such philosophy with Christianity, which Dr. Peabody regards, "not as having its birth midway in human history, but as Truth and Right, co-eternal with God, and revealed and manifested by and in Jesus Christ;" and "to illustrate the principles of ethical science, as they are developed in its own and in human history, as they are involved in questions and subjects of current or recent interest, and as they are applicable to the concerns of daily life." These three purposes, which, in the mind of the venerable author, are one, he has fully accomplished with great intellectual strength, and peculiar spiritual freshness and helpfulness. The historical method is pursued, and the best illustrations of the truths enforced are obtained from real events. His brief statement of the history of the temperance movement in New England, is illustrated

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20. The Holy Bible containing the Old and New Testaments translated out of the original tongues: being the Version set forth A.D. 1611, compared with the most Ancient Authorities, and Revised. The Revision of 1881 and 1885 compared with the Version of 1611: Showing at a glance what words are common to both, and by Diacritical Marks and Foot-Notes what are peculiar to each. By Rutus Wendell, Editor of the "Students' Revised New Testament." Albany, N.Y.: Revised Bible Publishing Co. 1886. 8vo. Cloth, $3.75.

The object of Mr. Wendell's work in this beautiful edition of the Bible is most clearly set forth in the title-page: to show at a glance the changes made in the Revision of the Scriptures. In making this possible immense labor has been put upon it, but its value is beyond all computation, as will be evident to every student who examines it. By a very simple series of marks, only six in number, and very easily mastered, the reader is at once certified of all the changes, whether of omission, supply, transposition, or marginal reading, made by the Revisers, as also of the proposed readings by the American portion of the revision committee: and is assured by their absence that no change whatever was deemed necessary. To those who have experienced the vexatious inconvenience of attempting to consult two books at once, or of turning the eyes from one column to another where the two versions are printed in parallels, the usefulness and convenience of Mr. Wendell's work will be manifest, and, we are sure, will be appreciated. It supplies just the one thing that was needed in order to make the study of the Revised Version both easy and delightful. If our preachers will place it on their work-table they will certainly thank us for calling their attention to it.

21. Field, Wood and Meadow Rambles. By Amanda B. Harris. Illustrations by G. F. Barnes. The Interstate Publishing Company. Chicago and Boston: 4to. n.p. $1.00.

This is a charmingly beautiful book in appearance, — clear paper, large pages, numerous well-executed illustrations, and tasty binding, giving it an irresistible power of inviting us to sit down and peruse it. And once having it in hand we find its contents intensely interesting and instructive. The haunts, habits, nests, and special peculiarities of fourteen of our summer birds were made the special study of the author and are described on these pages in a graphic and pleasant way. We read them to ourself and were instructed; we read them to some of our little friends, and they were filled with delight and wonder. We consider this double test an infallible indication of the value of the book, and have full confidence that it will instruct, interest and please all who may procure it.

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RICHARD EDDY, D.D., EDITOR.

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ARTICLE XXIII.

The Christ of Paul.—[*The portraiture of Jesus Christ to be obtained from the Four Great Epistles* (*Romans, I. and II. Corinthians, and Galatians*).][1]

The name of the German University of Tübingen brings to mind a company of scholars and writers whose work has had a profound effect upon the thought of the Christian world respecting the historical basis of the Christian faith. Not that the results at which this school of critics arrived have been adopted. On the contrary, in most essentials they have been long since outgrown and rejected by the leading scholars of Germany and the world. But the Christian world has by no means returned to the position it occupied before the conflict aroused by the publications of this school. The effects of that conflict have been nothing less than marvelous. The man who is unquestionably entitled to be called the head of this school is Ferdinand Christian Baur, who died at Tübingen twenty-five years ago. One of the ablest men that Germany has ever produced — the ablest without exception in his field, I think I may say — endowed with great acuteness and ingenuity, marvelous objectivity, perfect fearlessness of consequences, and indefatigable industry, he stood at the head of a movement which gave Christianity as a historical faith such a shock as it had never before received, and which for half a century carried everything before it in Germany. Yet if any one should suppose that the work of Baur and his school was an unmixed injury to the cause of historical Christianity, or that in its ultimate results it was an injury *at all*, I should dissent from that opinion most decidedly. Christian thought in Germany in the time of Baur was asleep and needed to be waked up. It was bound with the fetters of traditionalism, and needed to be freed from them. The Christian faith rested upon foundations whose historical truth and stability had up to that time been assumed. They had never been thoroughly, candidly, fearlessly *tested* and *proved*.

[1] Given as a lecture to the students of the Tufts College Divinity School.

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Such thorough and fearless testing of foundations is a task almost never undertaken, in the first instance, by those who fully accept and are fully satisfied with the system built upon them. The beginnings of criticism are almost always negative and destructive in their tendency. It is only when provoked and called out in this way that positive and constructive criticism is, ordinarily, called out at all. It was the negative and destructive criticism of Baur and his compeers, the results of which swept away, or seemed to sweep away, the very foundations of Christianity as a historical faith, which availed, and which alone could have availed, to stir the sluggish current of Christian thought, and incite believers in historical Christianity to examine, carefully and thoroughly, the foundations of their faith, and to establish them, such of them as should sustain the examination and could be established, incontrovertibly. It was necessary that this destructive criticism should be extreme, affecting things regarded as fundamental; otherwise it would have excited little interest and called forth little investigation and response. It was necessary that the task be ably done; otherwise it would not have put the ablest writers and thinkers of Germany and of the world upon their mettle and called out their best efforts in defense of what they had been accustomed to look upon as the indubitable foundations of their Christian faith. As a result of this extreme negative and destructive criticism and of the activity in investigation which it called forth, the Christian faith stands to-day upon an incomparably firmer historical basis than ever before — and that notwithstanding the apparently well-nigh utter demolition of that basis by this criticism. In reality, there are few men whom the Christian

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are genuine — that is to say, written by those whose names they bear. These are, first, the four great Epistles of Paul, Romans (except the last two chapters), I. and II. Corinthians and Galatians, written by the great apostle to the Gentiles between A. D. 54 and 59, and the Apocalypse, written by the apostle John, A. D. 68. All the other books are spurious — that is, not written by the persons to whom they are ascribed. They all owe their origin to some definite dogmatic or theological aim, or as the Germans express it, *tendenz*, whence this theory of New Testament criticism is often called the Tendenz theory.

Almost immediately after the death of Jesus his followers were divided into two increasingly divergent and growingly hostile parties. On the one side stood the Jewish Christians, clinging to the Mosaic Law, and even seeking, many of them, at least, to impose it upon Gentile converts to Christianity. On the other the Gentile Christians. At the head of the first party stood all the original apostles without exception, Peter being the most prominent, and at the head of the other Paul. That is to say, there were, almost from the first, two divergent and hostile parties among Christians,— the Petrine and the Pauline — and two very different forms of the gospel — Petrinism and Paulinism. This conflict continued beyond the lifetime of all the original apostles, except possibly John. Finally, being pressed by the attacks of heretics, and seeing the value and indeed the necessity of unity, various irenic or conciliatory overtures were made on both sides. All the books of the New Testament, spurious and genuine alike, were written with one or another of these aims — they were either Petrine, Pauline, or mediating. Of the Synoptic Gospels, Matthew is the oldest, and the only one written before the destruction of Jerusalem, A. D. 70. It is Petrine in tendency, yet upon the whole contains the most trustworthy account of the life and sayings of Jesus. Luke is decidedly Pauline in tendency, was written after A. D. 70, and is less trustworthy. Mark is later than either, a bare compilation from them, and not entitled to be regarded as an independ-

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ent source at all. The book of the Acts is an irenic document of later date. Then come the Epistle to the Hebrews, the Epistles to the Thessalonians, Ephesians, Colossians, Phillippians, and those of Peter and James. The latest books of the New Testament are the so-called Pastoral Epistles of Paul and the Fourth Gospel, all written well into the 2d century, the last not earlier than 170–180 A. D. All these are irenic or mediating, from one side or the other.

I have not stated thus, in briefest outline, the main points of the Tübingen criticism of the New Testament books, in order to combat or even to discuss them. That is a task for which I am by no means competent. Moreover, it has already been done, and well done. A part of the results of this school, generally in a much modified form, have been adopted, and now form a part of the productive capital of Christian scholarship. Much more has been effectually refuted, notably the theory respecting the Fourth Gospel, to which our own Dr. Abbot gave the final death-blow a few years since. As a system it has become altogether obsolete in the country where it originated.

It is not at all my intention to oppose the results of this criticism. On the contrary, I propose in this lecture to plant myself precisely *upon* one of its most characteristic positions — that the genuine New Testament — that is to say, the collection of documents actually written by contemporaries of Jesus — consists of but five books, the four great Epistles of Paul and the Apocalypse. These are the only really contemporary documents referring to the origin of Christianity that we have. Taking this most extreme position of the destructive criticism, and putting the Apocalypse aside as not to our present purpose, we are to suppose, for this lecture, the whole New Testament, save these Epistles, to be blotted out of existence, and our inquiry is to be, What kind of a portraiture of Christ is to be obtained from these four Epistles? What kind of an idea of him,— of his person, of his life, of his mission, should we get if all our knowledge must be drawn from these four books alone? We will admit the most ex-

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treme position that any reputable critic ever took regarding the documents of our faith, and inquire What then? What remains to us of the Christ?

It is to be borne in mind that the Epistles of Paul were designed for a practical purpose — they were written to particular churches, and to meet particular exigencies in those churches. They were not written for the purpose of telling us of the nineteenth century about Christ. Much of what they do teach us, therefore, we shall expect to be taught not directly, but simply by implication, which fact, however, if the implication be clear and fair, does not in any degree impair the value of the evidence. Still one remark more. The whole question of inspiration is to be laid aside, and these four Epistles are to be regarded as carrying simply the authority of Paul as a contemporary and competent human witness. They give us, so far as they go, what Paul thought and believed about his Master.

I. Paul's teaching respecting the person of Christ.

1. The Christ of Paul is a preëxistent being. It is presupposed in Gal. iv. 4: When the fulness of the time came, God [ἐξαπέστειλεν] sent forth his Son, born of a woman. Ἐξαπ.—sent forth from himself. The word used implies a personal existence of the Son with God before the sending and before the birth. Compare Rom. viii. 3: "For what the law could not do, in that it was weak through the flesh, God, sending [πέμψας] His own Son in the likeness of sinful flesh, etc.", where the connection and ring of the passage suggests the same thought, though it is not necessarily implied in the word, as in the other case. Compare also Rom. i. 3, 4: Jesus Christ, born of the seed of David according to the flesh, declared to be the Son of God with power. 2 Cor. v. 16. But in 2 Cor. viii. 9 it is not only implied but taught. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." There never was a time in his earthly career when Jesus could have been called rich; no time when he could be said

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to have become poor save when he left a previous glorious estate to enter for a time upon earthly existence. Note also the terms in which Paul states it. "For ye know." That is to say, he states it not as a matter of his own opinion simply, but as one of commonly known and accepted belief. The preëxistence of Jesus was therefore a part of the commonly accepted tradition of the Christian world before 59 A. D., or less than thirty years after the crucifixion.

2. Christ a Jew by birth and of Davidic descent. Gal. iv. 4: born under the law. Rom. ix. 5: Of whom (the Jews) is Christ according to the flesh — note the addition according to the flesh, implying that in another sense he is not a Jew. Rom. i. 3: born of the seed of David according to the flesh.

3. Christ of gentle character. 2 Cor. x. 1: "I, Paul, entreat you by the meekness and gentleness of Christ." Compare Matt. xi. 29, 30.

4. Christ a *sinless* being. 2 Cor. v. 21: "Him who knew no sin God made to be sin in our behalf."

5. Christ a being of superhuman dignity. This is of course implied in his preëxistence, but might be so without regard to that. Paul expressly distinguishes him from men. Gal. i. 1: "Paul, an apostle, not from men, neither through a man, but through Jesus Christ." i. 12: "For neither did I receive it [the gospel which I preach] from a man, nor was I taught it, but through revelation of Jesus Christ." He says things of him which are true neither actually nor potentially of the human race as a whole, or of any member of it. For example, his application to him of the term Son of God in an entirely unique and exclusive sense, quite distinct from that in which all men are naturally children of God, or that in which all are called to become so spiritually, and through Christ are destined to become so. As applied to Jesus it indicates a natural, essential relation to God, a superhuman dignity possessed by no other being in the universe. See Rom. i. 4, viii. 32; Gal. iv. 4; 2 Cor. i. 19. Other expressions whereby Paul ascribes to Christ's person a superhuman

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nature and dignity are such as these: He is the head of every man (1. Cor. xi. 3); the image of God (2 Cor. iv. 4). 1 Cor. viii. 6: "To us there is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through him." What man could be thus associated with the Infinite God in the creation and salvation of the world, as Christ is here? 1 Cor. iii. 11: "Other foundation can no man lay than that which is laid, which is Jesus Christ." Christ, the foundation upon which not only may, but must, be built the superstructure of the spiritual life and character of all men. These are not human attributes and dignities. They are superhuhuman.

6. Jesus Christ is as distinctly represented as a being subordinate to and dependent upon God. 1 Cor. iii. 23: Christ is God's. xi. 3: The head of Christ is God. Also the numerous passages in which God is said to have raised him from the dead. For example, Rom. viii. 11, x. 9; 1 Cor. vi. 14; 2 Cor. iv. 14; xiii. 4. Paul never represents the resurrection as an event accomplished by Christ's own power.

II. Paul's testimony to certain historical events in the earthly life of Christ.

1. His death by crucifixion, burial and resurrection on the third day. All these points, save the mode of death, are testified to very explicitly in one passage, 1 Cor. xv. 3–8: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; that he was buried, that he hath been raised on the third day, according to the Scriptures; that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as to one born out of due time, he appeared to me also." The method of death, by crucifixion, is frequently alluded to. For example, 2 Cor. xiii. 4; Gal. iii. 1. The most important point here is, of course, the resurrection.

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Note, with reference to this account of the resurrection (1) its source. It is not a part of the special revelation whereby Paul claimed to have received the gospel which he preached, but of the common tradition current among the early Christians. "I delivered unto you that which I also received." The words are those appropriate to the reception and transmission of oral tradition. This fact means that before 59 A. D., or less than thirty years after the event, while the majority of the original witnesses must have been still living, as this same passage declares was the case, the belief in the resurrection of Jesus was a part of the current Christian tradition. Note (2) the statement that he was buried;—the death was real, and not merely apparent. (3) The expression following, "he hath been raised," ἐγήγερται, the perfect, indicating not simply a historical fact, but an *abiding* fact. He was not simply revivified to a new span of temporary existence, but he *hath been* raised, once for all, and now abides in that condition. Note (4) the clear, straight-forward character of this narrative. There is nothing vague or indefinite about it. (5) The strong character of the testimony to the reality of the event, especially in the appearance to five hundred at once,—the immense difficulties in the way of deception or hallucination. As a still further proof of how thoroughly the resurrection of Christ was accepted as a historical reality not only by Paul but by all Christians, see the argumentation in 1 Cor. xv. 12ff. His object in this chapter is to convince some who did not believe in man's resurrection of their error, and he uses as the basis therefor the admitted reality of Christ's resurrection. Otherwise the argument has no force whatever —in fact is palpably absurd. If even those who rejected man's resurrection as an impossibility nevertheless believed in Christ's resurrection, it must surely have been a part of the universally accepted Christian faith at that early day.

The resurrection of Christ is a subject alluded to by Paul very frequently. There are more than twenty direct allusions to it in these four Epistles, which together occupy not quite fifty pages of the nonpareil edition of the R. V. Ten

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of them are in the Epistle to the Romans, the genuine part of which occupies but fifteen pages.

2. The institution of the Lord's Supper, 1 Cor. xi. 23–26. I need not quote. You are all familiar with the passage. Note two things. (1) Vs. 23, *Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου.* He claims to have received this ordinance from the Lord himself directly, as he did his gospel, instead of by common tradition, as he did the knowledge of Jesus' death and resurrection. (2) Vs. 20. The Lord's Supper, as a specific proper name, indicating an already well-established custom. Yet this is less than thirty years after its original institution. With this passage compare 1 Cor. x. 16, 17.

III. Paul's testimony as to the *mission* and *work* of Christ. It is self-evident that I cannot attempt to set forth his testimony upon this point with anything like fulness. For that would amount very nearly to a Pauline theology, which is not at all my purpose, and which would be altogether beyond the limits of this paper. I shall confine myself to the main facts of Christ's mission, as Paul presents them to us. These main facts are two: Christ's death in relation to sin, and salvation by a mystical, spiritual union of the believer with him.

1. Paul teaches that the sinner is *justified*,— that is, forgiven, admitted to God's favor, as he could not properly be otherwise,— by the death of Christ, through faith in him. The death of Christ is the objective cause or ground of forgiveness; faith is the subjective ground or condition. Paul's teaching upon this matter is fully set forth in Rom. iii. 21–26:

"But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth *to be* a propitiation, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, *I say*, of his righteousness at this

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present season: that he might himself be just, and the justifier of him that hath faith in Jesus."

Justification means here, as is evident both from the word itself and the connection, simply forgiveness (except in vs. 25–26, where it is the essential righteousness of God himself) and the righteousness meant is simply the state of being forgiven or received into favor by God. These things seem to me to be clearly taught in the passage:

(1) The death of Christ had an ulterior purpose. It was not simply a martyr's death.

(2) That purpose was the redemption of the whole race from sin, a propitiation for sin, the procuring for men of justification or forgiveness. In other words, Christ's death was truly vicarious — that is, for, or on behalf of men. Note the word, *vicarious*, not substitutional — *for* men, on their behalf and for their advantage — not necessarily in the place of men.

(3) There was a necessity for this vicarious, redemptive death of Christ as the condition of forgiveness on *the side of God*. There may or may not be also a necessity on the side of man; but Paul certainly did believe and teach that it was necessary on God's side. This is shown in vs. 25: God set him forth to be a propitiation,— set forth for himself, *προέθετο* — the middle. Also in vs. 26: that he might himself be just, and the justifier of him that hath faith in Jesus; implying that without the propitiatory death of Christ God could not in consistency with his own righteousness forgive the sinner.

(4) The death of Christ, appropriated through faith, accomplishes simply justification, forgiveness for past sins. It does not touch salvation in the strict sense, which is the rescue of man from the power of sinful habits and impulses, the rendering him holy. Compare with this passage, as setting forth one point or another of the same doctrine respecting the significance of Christ's death: Rom. v. 6ff, viii. 32, xiv. 15; 1 Cor. viii. 11, xv. 3; 2 Cor. v. 14, xix. 21; Gal. i. 4, ii. 20, iii. 13.

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2. Paul teaches that salvation from sin — that is from sin as an inner, morally degrading power — is accomplished not by the death of Christ, which brings about only reconciliation with God, forgiveness of past actual sins, but by his *life*. Rom. v. 10: "For if, while we were enemies, we were reconciled to God through His Son, much more, being reconciled, shall we be saved by his life." The distinction is here very sharp between reconciliation or forgiveness, accomplished by the death, and salvation, accomplished by the life of Christ. What he means by the latter is more fully explained elsewhere. It may be described as an intimate spiritual union between Christ and the believer, so intimate as to be expressed as a continuous presence of Christ in him and him in Christ, by the power of which continuous spiritual presence he is enabled to overcome (gradually, as a matter of course) the power of indwelling sin. See Rom. vi. 1–11: (In substance) If through faith we have become united with him in his death, which was to sin, we shall also be united with him in his resurrection-life, and live a new life like his. Rom. viii. 1: There is therefore now no condemnation to them that are *in* Christ Jesus. 2 Cor. v. 17: If any man is in Christ he is a new creature; the old things are passed away; behold they are become new. 2 Cor. xiii. 5: "Know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate." The most glowing and vivid statement of this doctrine is when Paul says of himself, Gal. ii. 20: "I have been crucified with Christ, yet I live; and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me." This spiritual union has become so intimate, and this presence of Christ within him so real, that he feels the need of using this strong and vivid expression to set forth his new life. It is not I at all, but Christ that liveth in me. Paul does not use words for nothing. He often writes glowingly, but the glow is not a mere matter of rhetorical fireworks, but comes from the white heat of an intensely real inner experience.

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Let us now briefly recapitulate the results of our study. Our fundamental postulates were, first, the admission of the most extreme position of the Tübingen criticism, which is the most extreme that any reputable critic has ever taken — that the four great epistles of Paul, together with the Apocalypse, are the only genuine books of the New Testament. Second, the waiving of all question of authority in these books. We examine Paul simply as a human witness to ascertain *what he believed.* The question of the *truth* of any or all of his teaching is an entirely distinct one, and altogether beyond the scope of our present inquiry. Under these postulates we took up the question, What does the apostle Paul, in these four epistles acknowledged on all hands to be his genuine work, teach concerning Jesus the Christ?

We found, respecting his person, that he is represented to have existed with the Father before his birth into the world; was born of a woman, a Jew, and of Davidic descent; was of meek and gentle character, sinless, and of unique and superhuman dignity, yet as distinctly subordinate to and dependent upon God. We found clear evidence borne to his death by crucifixion, burial, and resurrection on the third day, also to his institution of the Lord's Supper. Finally, with respect to Christ's mission or purpose in the world, we found it represented to be (1) to procure for men forgiveness of sin, which was accomplished by the propitiatory death of Christ, which was necessary on God's side, in order that he might, in consistency with his own character, forgive the believing sinner. (2) To save men from the power of indwelling sin, which is accomplished by the continual spiritual presence of Christ within the believer, and their spiritual union. Is not this, substantially, the Christ that we know, and love, and acknowledge as our Master? Can you name a single point of essential importance in the portraiture of Christ or his work on earth, as we usually make up that portraiture from the whole New Testament, particularly the Gospels, including the Fourth — can you name a single essential point that we have not found in these four epistles? I know of none.

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In comparing this portraiture with that obtained from the Gospels, two things are especially noticable. (1) The great meagerness of reference to the historical events of the earthly life of Jesus. We have found reference to his birth as a Jew of Davidic descent, to his death by crucifixion, burial, and resurrection on the third day, and to his institution of the Lord's Supper. Had we these four Epistles alone, this is absolutely all we should know of the historical life of our Lord upon earth. I cannot explain this fact more admirably than Baur himself has done it in his Church History.

[2] "The only question comes to be how the Apostle Paul appears in his Epistles so indifferent to the historical facts of the life of Jesus. He seldom appeals to any traditions on the subject, though his apostolic activity, as well as that of the other Apostles, would have been meaningless without them. He bears himself but little like a disciple who has received the doctrines and the principles which he preaches from the Master whose name he bears. But this only shows us how large and how spiritual his conception of Christianity was. The special and particular vanish for him in the contemplation of the whole. Christianity stands out before him as a great historical fact, which can be understood and grasped only in its unity and its immediateness as a divine revelation. The great facts of the death and resurrection of Jesus make it what it is. Around these facts his whole Christian consciousness revolves; his whole Christian consciousness is transformed into a view of the person of Jesus which stands in need of no history to elucidate it. Why should he go to eye-witnesses and ear-witnesses of Christ's life to ask what he was according to the flesh, when he has seen himself in the spirit? Why should he ask whether what he is teaching agrees with the original teaching of Jesus, and with the discourses and sayings which have been handed down from him, when in the Christ who lives and works in him he hears the voice of the Lord himself? Why should he draw from the past what the Christ who is present in him has made to be the direct utterance of his own consciousness?"

If I were to add anything to this magnificent statement of the main reason why Paul makes so very slight reference to the historical events of the life of Jesus, save the great events

[2] English translation, p. 50.

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of his death and resurrection, it would be the very obvious consideration already alluded to in the introduction to this paper, of the purpose of these Epistles. They were letters written to particular churches, in order to meet certain particular conditions in those churches. The minor historical events of Christ's life had no relation to this object; there was, therefore, no reason why they should be mentioned or alluded to. The death and resurrection, on the other hand, are essential parts of the gospel. The solitary exception to the rule that Paul ignores all the historical events of Christ's life save these two, is the institution of the Lord's Supper; and had it not been for the rise of abuses in the Corinthian church in connection with its observance, there is no reason to suppose that we should have had that.

(2) The other noteworthy point of difference in comparing the Pauline portraiture of Christ with that given in the Gospels is really included under the preceding head, but has sufficient interest to deserve special mention. Not a single reference is made to any miracle of Christ, nor to Christ himself as endowed with wonder-working power. From this fact, many critics, using the much-abused argument from silence, much more in favor a generation ago than now, have jumped to the conclusion that Paul does not know Christ as a wonder-worker, or, stated still more positively, the Christ of Paul is not a worker of miracles. Allow me to present three considerations which may have some bearing upon the soundness of this conclusion.

(*a*) Paul claimed to have the power of working miracles

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(*c*) The exalted and superhuman dignity ascribed by Paul to Christ, as has already been set forth.

Bearing in mind, now, these considerations, ask yourselves this question — Is it credible that Paul should have claimed miraculous power for himself, and more than that ascribe it as a matter of course to a relatively large circle in the church, while denying it to his Master, whom he regarded as a superhuman being, of a unique and lofty dignity, second only to God? I affirm that, so far from the assertion being justified that the Christ of Paul is not a miracle-worker, it is simply impossible and incredible that he should not have regarded him as such.

Well, what is the conclusion of the whole matter? We have taken our stand upon the most extreme position with reference to the original documents of our faith that any reputable critic has ever occupied. We have asked the question What sort of a Christ is left to us upon this supposition? And we have found the picture to possess all the essential features of the Master that we have learned to know and love as we have read the other accounts of his life and words.

Gentlemen of the Divinity School, I would that in addition to whatever useful exegetical instruction this little study may give you it might also teach you, if you have not already learned it, a practical lesson which I think the ministry of our own, in common with all other churches, needs much to learn. It is this. Do not allow yourselves to be thrown off your feet by every new and startling theory which seems at first sight to sweep away the foundations of your hitherto accepted faith, even though put forward by men of undoubted ability. Face them, see what their consequences really are, not what their advocates or their weak-kneed opponents imagine them to be, and discriminate between those which really affect something essential and those which do not. It is a good answer to make to an opponent, Your position is not true, and back it up with proof. It is a much stronger answer to say, as in many cases you can, Your position is not true, and even if it were it would amount to nothing — and prove both assertions.

Rev. E. L. Houghton.

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[NOTE. Without raising any question as to the correctness or otherwise of Mr. Houghton's interpretation of Romans iii. 21–26, given in the foregoing Article,—since we desire to secure to our contributors the utmost freedom in the presentation of their personal opinions—we deem it proper to state that Universalists generally do not find in the New Testament the doctrine that the death of Christ was in any sense necessary "as the condition of forgiveness on *the side of God*."—EDITOR.]

ARTICLE XXIV.

Evolution and Miracle.

A study of the solar system shows that the sun revolves on its axis from west to east, and that such of the planets does the same, that the orbital motions of such is in the same direction, that the satellites or rings of each planet, with the possible exception of those of Uranus, move from west to east, that the orbits of the planets are very nearly in the plane of the sun's equator, and that the orbital velocities of the several are in the ratio of their distances from the sun, those nearer that body moving faster than those more remote.

The animal kingdom is divided by naturalists into radiates, mollusks, articulates and vertebrates. These are each subdivided, the last into fishes, reptiles, birds, mammals, the last again, into quadrupeds, quadremana, bimana, and these severally into species, the elephant, horse, ox, monkey, man, and each of these again into varieties.

This classification implies relationship, and is based upon a certain likeness of structure and similarity of functions in the organs of one animal and those of another, however much they may differ in other respects. The turtle and the snake are quite unlike in externals, but both are reptiles and vertebrates, and so akin the one to the other. The ox and whale differ much in organism and habitat, but both are mammals and vertebrates, and so related, though remotely. As every creature resembles some other, and that other a third, and so on, there seems to be a kinship of all.

However great the distance organically from the protozoan

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to man, it is spanned for the most part, at least, by a succession of animals, the one above anywhere in these series differing only slightly from that next below it. It is far also from the seaweed to the oak, but the space is filled by lichens, mosses, ferns, brakes, pines, and so on, the last anywhere in the order more highly organized than its predecessor.

Moreover, paleontology, shows that the first forms of life upon the earth were relatively low, and, as time advanced, higher ones appeared. In the palezoic eon were only gelatinous fishes, succeeded by vertebrate fishes. In the mesozoic eon reptiles and birds flourished. The cenozoic eon gave birth to mammals, at the head of which is man.

Such are some of the facts given by a study of the solar system, the earth and animal and plant life upon it. No competent authority disputes them. But when an explanation of the facts is sought, inquiry is made, how came these things thus? when the cause of the present order is demanded, different and conflicting answers are given.

Four hypotheses, at least, are offered in explanation of the facts.

1. That the sun and planets exist in their present relations, the earth in its structure and strata, and animal and vegetable life, are such by the operations of chance.

2. That the solar system, earth with its population and all the laws which rule in the heavens and earth are eternal. There was no beginning, no creation. Things always have been as they now are.

3. That God made the sun, planets, their moons and rings, gave them their rotations on their axes, the planets their orbital movements; determined their several distances from the sun, and their densities. He also made the dry land and gathered the waters into the sea. He caused the earth to bring forth grass and herb and tree. He peopled the sea with fish, the land with beast, the air with fowl. He either created all extinct and living species of animal and plant life in six days, or from time to time as the earth was suited to them. And all this he did by a personal and direct supervis-

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ion of the work, not usiug a lower order as the foundation of a higher, but making the latter *de novo*, as to matter and structure.

4. That what is now the solar system was once a fire mist, filling all the space between the sun's center and Neptune and beyond; that this mass began to move around a common center, cooling and contracting. When sufficient motion had been attained, what is now the planet Neptune was either thrown off or left as a ring by the shrinking sphere,— which ring ultimately breaking, assumed the globular form, retaining the axial and orbital motion it had received from the parent mass. This process was repeated in the case of Uranus and the other planets until Mercury was reached, since which time the sun has become too solid to part with more of his material. As the planets were born of the sun, so the satelites were born of the planets. In this way the solar system was formed and has become a fixity.

Moreover, according to this hypothesis, the earth, when it parted from the sun, was still fire mist. It took ages to cool it sufficiently to permit the formation of a solid crust. In time this was effected, and the surface of the earth assumed its present character, land and water. The first life upon the earth, animal and plant, was of a low type, and began in the ocean. Out of this was developed a higher type, and higher thence till the varied population of sea and land was produced, until the last link in the chain, man, was reached. This, briefly stated, is ihe hypotheses of evolution. The atheistic hypotheses of chance and the eternal existence of

nal and together have produced the existing cosmos without the aid of a planning Mind, a guiding Hand. To this class belonged Laplace, who said to Napoleon, concerning the substance and movements of the solar system, "in explaining them I have no need of the hypothesis of a God." Here belong, also, Ludwig Büchner and Ernest Häckel, Germans. Büchner is an ardent Darwinist. He proposes to eliminate from men's minds the idea of God which he declares obstructs our whole spiritual, social, and political development. Atheism alone, he says, leads to freedom, progress, and humanism. "The theory of Darwin," says Häckel, "logically carried out, leads to the monistic or mechanical conception of the universe. Our theory considers organic as well as inorganic bodies to be the necessary product of natural forces. It does not see in every species of animal and plant the embodied thought of a personal Creator, but the expression for the time being of a mechanical process of development of matter, the expression of a necessarily active cause. Where teleological Dualism seeks the arbitrary thoughts of a capricious Creator in miracles of creation, causal Monism finds in the process of development the necessary effects of eternal, immutable laws of nature."[1]

Here belongs Tyndall, if we may judge him from this part of his celebrated Belfast address of 1874. "Is there not a temptation," he says, "to close to some extent with Lucretius when he affirms that 'Nature is seen to do all things spontaneously of herself, without the meddling of the gods,' or with Bruno when he declares that matter is not 'that mere empty capacity which philosophers have pictured her to be, but the universal mother who brings forth all things as the fruit of her own womb.' Abandoning all disguise, the confession I feel bound to make before you is, that I prolong the vision backward across the boundary of the experimental evidence and discern in that matter, which we in our ignorance, and, notwithstanding our profound reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of every form and quality of life."

[1] Schmid; Theories of Darwin.

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2. Deistic. These affirm, in substance, that God made matter and force or found them already at hand, and gave them certain definite and fixed laws and left all to their opereration and guidance. If he has any purpose to accomplish, he leaves it to be done by secondary causes, without any other supervision or intervention than that he gave in the beginning. In this class, so far as we can discover from his writings, we find Mr. Darwin. "The birth," he says, "both of the species and the individual, are equally parts of that grand sequence of events which our minds refuse to accept as the result of blind chance. The understanding revolts at such a conclusion."[2] He speaks of the laws impressed upon matter by the Creator.[3] He does not concern himself with the origin of life. He starts with it at the lowest and undertakes to show how it became so diversified and advanced chiefly by natural selection, but he leaves us to infer that the Creator made one living being and possibly four or five, from which all the others are descended. At the same time he ridicules the idea of Mr. Wallace that "some intelligent power has guided or determined the development of man." And he heartily praises Häckel, whom we have seen is a violent materialist and atheist. In this class we must place Herbert Spencer. He has chosen to work out his entire philosophy in terms of matter and force, but he assumes that back of these, or identical with the latter, back of all the phenomena of the universe, is a Power inscrutable, unknowable he insists, but still the cause of all. He has no patience with the doctrine of special creation, stigmatizing it as the "carpenter" theory of creation. Deity never interferes; He works alone by evolutionary laws, by secondary causes.

3. Theistic. These hold that the creation has proceeded from the first by a process of development, guided by infinite power, wisdom and love: that God chose this method of do-

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ject, Leibnitz, whom Janet calls the founder of the doctrine of evolution, Kant, the author of the nebular hypothesis, Charles Lyell, Richard Owen, Alfred Wallace, St. George Mivart, Asa Gray, and a multitude of others, naturalists, geologists, paleontologists.

Mr. Fiske, the expounder and enthusiastic advocate of the Spencerian philosophy, in his Destiny of Man and Idea of God, not to mention his other works, puts himself squarely on theistic grounds. He recognizes the divine immanence, declaring that no part of the universe is godless; that the infinite and eternal Power manifested in every pulsation of the universe, is none other than the living God; that evolution is the subtle process in which God makes things come to pass; that the planetary movements and the numerous and complicated agencies by which a particular organism is produced, may be regarded as due to the direct action of Deity, as immediate manifestations of the creative action of God. He also holds that the creation of man is the goal to which nature, divinely directed, tended from the beginning; that man is the chief object of the divine care, the consummate fruition of creative energy. He agrees with Kant that the Supreme Being is free and intelligent, and in *that* the deepest sense He is a moral Being.

For our part we accept Herbert Spencer's statement: —[4] "Organic evolution consists in a change from the homogeneous to the heterogeneous, that this is the law of all evolution. Whether it be in the development of the earth, in the development of Life upon its surface, in the development of Society, of Government, of Manufactures, of Commerce, of Language, Literature, Art, Science,— this same advance from the simple to the complex holds uniformly." This is substantially, "First the blade, then the ear, after that the full corn in the ear."

We regard evolution as the method-process by which God does, in part, his work, accomplishes his "vast designs" in the universe, at least in our portion of it. We are not driven

[4] First Principles.

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to Mr. Curtis's alternative, Creation or Evolution. We rather say, Creation *and* Evolution.

That creation has proceeded by an orderly and advancing development of lower forms into higher is an hypothesis which so well accounts for the facts in the case that scholars, theologians as well as scientists, are generally accepting it as true, if not the whole truth. But no wise man will affirm in the present state of science that we know all the agencies through which the evolution of things has been effected, nor will he be likely to assert that natural agencies alone were sufficient to produce the result.

That "natural selection," "the survival of the fittest," those whose organization was best adapted to the environment in the struggle for existence, as Mr. Darwin supposes, was an important factor in the result, all will agree. Much may also have been due to an "inherent tendency to deviation in the species," as Owen and Mivart claim.

"When the species vary," says M. Naudin, an eminent French botanist, "they do so by virtue of an intrinsic and innate property which is only the remains of the primordial plasticity, and the external conditions only act by determining the rupture of the equilibrium that permits the plasticity to produce its effects."[5] According to the same author the feeble perish because they have reached the limit of their strength, and they would perish without the competition of the stronger. These views antagonize Darwin's theory, but each may have in it an element of truth, for doubtless many factors combined to produce the varied flora and fauna which inhabit the earth.

There are many facts which are inexplicable on the theory

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his own cannot be accounted for on the hypothesis in question.

Furthermore, existing nebulæ have the most fantastic shapes. There are vast gaps in the middle, where they onght to be densest, and besides, they are in a low state of tension, low temperature, all of which differs from the requirements of the nebular hypothesis. These and other difficulties have led some eminent astronomers to substitute for the theory in question that of meteoric agglomeration.

But these inexplicable movements in the solar system do not show that gravitation and other known forces have not, in the main, determined the character of that system, but that other factors have worked which hitherto have not been taken into the account. Room is left for the direct action of Deity, for His introducing unknown forces.

Again, the distance of man from the ape, physically and mentally, cannot be explained by any of the factors recognized in evolution, natural selection, inherent tendency to variation, plasticity.

"We cannot affirm from facts," known links, says Dr. Winchell,[6] "that man is the outcome of ordinary ("unassisted," we would say) evolution." We shall have to accept Prof. LeConte's conclusion: "I do not agree with those who seem to think we already know all, or at least the most important factors of evolution. On the contrary I am quite sure that the most fundamental are still unknown, that there are more and greater factors 'than are dreamed of in our philosophy.'"[7] And we may find that that "most fundamental" factor is the supernatural.

Nothing in the theistic hypothesis of evolution antagonizes miracle. While God ever works by law nothing shows that He has not, from time to time, put His hand onto or into, the machine in such a way as to add to its efficiency, doing by higher laws what was not accomplished by those already in operation.

That miracles were wrought in the creation every theistic

[6] "Walks and Talks in the Geological Field."

[7] Dr. Harris's "Philosophical Basis of Theism."

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evolutionist is bound to maintain. Such, at least, was that original impulse which set in motion the fire-mist, out of which the solar system was brought, the first appearance of life upon earth, the protozoon, the advent of man as the head of terrestrial beings. Indeed, as theistic evolutionists we may think of creation as a continuous miracle, even though wrought by secondary causes, since those causes were only the expression of the will of God. If by the process of evolution continued through many eons the goal, man, was reached according to the eternal purpose of God, as Mr. Fiske affirms, who shall say that it did not lie in the same purpose that miracles of providence should be wrought to advance the welfare of him who is the peculiar care of God?

In discussing the question whether or not the Christian miracles occurred, we must disabuse our minds of the false idea that they are contrary to, or arbitrary interferences with, the course of nature, as is so often asserted. "In miracles," says Rudolf Schmid,[8] "no law of nature is overcome (contravened), but only a force which otherwise would have been active according to the law of its activity, is for the time hindered from action by another force becoming active." When a steamer advances ten miles an hour against wind and tide, instead of drifting back that distance, nothing is done contrary to nature. When a cannon ball is projected by a charge of gunpowder five miles through the resisting air and despite the earth's attraction, no law of nature is contravened. A lower force simply yields to a higher one. Water seeks a level, but the rootlets of a tree take it up, and by capillary attraction it is raised to the topmost branch.

Our bodies would soon have the same temperature as the surrounding media were it not for the superior action of chemic forces within us. Our spirits dominate our bodies. We touch, strike, walk, run, at command of will. We convert water into steam which we confine and make perform marvellous things for us. And all this comes of bringing stronger forces into play than those which aforetime had prevailed.

[8] "Theories of Darwin."

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Now we may suppose that Jesus in doing the "signs" used, by divine aid, forces higher, stronger, than any we know of, but they were no more contrary to nature than the rising of water to the top of a tree or its conversion into steam. Take for instance the extreme case of the reanimation of Lazarus. We are justified in saying that it was not in the ordinary course of nature, but not that it was contrary to nature. Every theistic evolutionist admits that there was a time when, in this world, there was no living thing; that God spake and what before was lifeless became alive, a protozoon. This was not contrary to nature, it was supplemental to existing nature. So God spake again in the case of Lazarus, and some force was added which made the lifeless living. Nor is there here any "arbitrary interference with the course of nature" any more than there is such interference when the peristaltic action of the intestines is stopped by a dose of opium, and the action is resumed when the effects of the drug have ceased.

To him who accepts the theistic origin and government of the universe, who believes in a God in any sense free,— and there is no God worthy of the name without freedom,— there is no difficulty in believing in the Christian miracles, at least in their possibility. And this, though we affirm the immutability of law, always remembering that the lower must yield to the higher, the weaker to the stronger. We must keep in mind also that the gospel miracles proceed according to a law of their own, with reference to ends proposed by Christ, a law which in the higher realm may be called natural.

The question as to the miracles of revelation is not as to their possibility, for that must be conceded by every theistic evolutionist, but as to their probability. If one believes that man is endowed by his Creator with such faculties that in their exercise he can discover the attributes of God, his duty toward Him and his fellow, and his destiny beyond the grave,— if he believes that man has native moral and religious strength enough to conquer his lower self, emancipate himself from the power of sin, and attain to righteousness

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and holiness,— such a one will likely hold that there is an antecedent improbability that Jesus did the "wonders" attributed to Him in the gospel narratives.

On the other hand, if one affirms that man by the light of nature cannot find out God, His attributes, His requirements of us, what lies in the "to-morrow of death," that man is depraved, and incapable, unaided, of rising from this low estate, that he is a sinner and needs some one to help him out of his sins, needs a Saviour,— such a one will hold that there is an antecedent probability that a revelation and miracles will be vouchsafed to man. He will see in the Hebrews a providential race, chosen by God to develop, illustrate and teach the world a true religion, the existence of one God whose nature is love, whose name is holiness, a race chosen to give us a lofty system of ethics, and to teach through Jesus the resurrection of all men to the immortal state.

From this point of view revelation and miracle are natural in the sense that they come as might be expected. Through them God does for the race what on *a priori* grounds we suppose He would do. If the saving of man from sin and its consequences could be effected only through revelation and miracle, or if the work of salvation were greatly facilitated thereby, no theist will say that the object to be attained is not of sufficient magnitude to justify their use and so to render them probable.

Hume said, in reference to the gospel miracles, there is more probability that the witnesses were deceived than that what they told was true. But on *a priori* grounds there is more probability of their occurrence than against it. Certainly there is no such improbability in the case that a miracle could not be substantiated by evidence. Take the alleged fact of Jesus' resurrection. We have the testimony of Matthew and John, eye witnesses. If Mark reflects Peter, as is generally supposed, we have a third eye witness to the fact. Moreover Peter, within six weeks after the event, publicly declared in Jerusalem, where it is said to have occurred, that Jesus had risen from the dead. Paul wrote to the Corinthian

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church only a few years later that, after His resurrection, Jesus was seen by more than five hundred brethren at once, most of whom were living when he wrote.

Nothing is more obvious than that the apostles believed that Jesus had risen, and that they had seen him as such. Jesus and the resurrection was the burden of their preaching and writing. Thus they made converts and established the Christian religion. So far as we can see, Christianity, in its early days, never could have made headway against paganism and attained its power and proportions without the iteration and reiteration of Jesus' resurrection. In a large sense we may say that the Church is built upon this statement, and a belief therein. Is it built upon an illusion, a delusion? All attempts to explain the belief of the disciples on the theory of delusion create more difficulties than they explain. The hypothesis of suspended animation, that the disciples stole his body and fabricated the story of his rising, that Mary of Magdala saw in the gardener, as she supposed, her risen Lord, and so imposed upon the disciples that they thought they saw him when they did not, as Renan conjectures,— these theories assume that both Jesus and the disciples were impostors, that the latter were incapable of distinguishing him with whom they had been intimately associated for years from a stranger or a phantom, while everything shows that Jesus was guileless, and the disciples were neither intellectually nor morally qualified to carry out a base plot. The disciples believed what they reported concerning the risen Christ on convincing evidence of the fact, evidence which doubtless would have satisfied us had we seen and heard what they did. And why are we slow to believe in the resurrection of Jesus? Mr. Fiske tells us, "the assumption that the life of the soul ends with the life of the body is perhaps the most baseless assumption known to the history of philosophy. . . . For my own part I believe in the immortality of the soul." If, then, we are to enter into another and a higher life by a process of which science knows nothing, why may we not suppose that we do so through a resurrection like that accomplished by

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Jesus, that this is the way in which we become citizens of the unseen world, that the miracle in His case was simply in *showing* what transpires invisibly in the experience of all? The resurrection may be but one step in that process of evolution by which we realize the highest possibilities of our spiritual nature.

And if we refuse to admit that Jesus made the lame walk, the deaf hear, the blind see, cured the leper, cast out demons, quickened the dead, was himself raised, there still remains the Christ to be accounted for. How shall He be explained? Whence had He his wisdom? his insight into divine things? How was He able to show us the Father as no other has? On the spiritual side who was his father and mother? Beside Him no mention must be made of other masters. In the religious realm He easily ranks them all They are stars, moons, He the Sun of Righteousness. How shall we account for His influence, for the tidal wave He started? a wave which is manifestly destined to roll over the earth. If the signs do not mislead, the empires of Confucius, Gautama and Mohammed will ere long grow pale and disappear before the victorious Christ. Was He simply the product of his age? the result of unaided evolution? Was He a religious genius, and nothing more?

A genius generally comes of some great uplift that carries others along with him. The age of Pericles in Greece, marked by great mental activity, produced many eminent men, Miltiades, Themistocles, Sophocles, Zeuxis, Phidias, Anaxagoras, Zeno, Socrates. The renaissance in Italy gave birth to Dante, and later on to Raphael, Michael Angelo and Columbus. The Elizabethan age in England developed Cecil, Drake, Bacon and Shakespeare. But there was nothing in the condition of Palestine in the reigns of Augustus and Ti-

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True, fifty years before Jesus' birth Hillel had flourished, and later on his son Simeon and grandson Shammai, also Gameliel, all of whom had many disciples. But "the system they taught was that oral tradition, that dull, dead Levitical ritualism at once arrogant and impotent, at once frivolous and unoriginal," [9] which was incapable of creating any popular enthusiasm; and nothing shows that their teachings moulded the thought or stimulated the religious zeal of Jesus or his ancestors.

Nor was Galilee, especially Nazareth, the home of Jesus and his parents, favorable to the development of genius. Galilee without scholarship, and measurably without morals and religion. The parentage of Jesus does not explain Him. His mother was a peasant, and if we may trust tradition, was very young at the time of his birth. She was not a genius, not intellectual, nor spirited, nor spiritual. The mothers of most great men have been great themselves. But Mary was in no wise superior to the average woman of her time and country. She said no grand word, she did no grand act. Joseph, if we adopt the theory of his being the father of Jesus, does not explain Him. He was a carpenter, uneducated, without a particle of brilliancy. He had nothing in the way of genius to transmit to his illustrious son.

Jesus was a Jew, and so had the blood of the prophets in him; but not more than millions of his countrymen of whom the world never heard. His age does not explain Him, nor his parentage. He was not the result of unassisted evolution. How then shall we account for Him? What theory is better than this? God specially endowed him both as to faculty and inspiration, and fitted him for the saving of the world. As He put his finger on nature and added life, where before there had been none, as He touched man's progenitor and imparted something which changed the bestial into the human, so He communicated that to Jesus which raised him so much above his fellows. "Before the majestic presence of Him who said upon the cross 'Father, forgive them,' all theories," Says Dr.

[9] Farrar, "Life of Christ."

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Hopkins, "of heredity from a parentage merely human, vanish. Whether we consider His power or His character, we are rationally compelled to accept his own account of himself when he says: 'I am from above. I came out from the Father and am come into the world.'" If miracles of creation are permitted, why not this miracle of providence also?

In miracle we find nothing which antagonizes evolution. In the natural God is immanent, in the supernatural, transcendent, but these are not opposed. "It is the same God which worketh all in all" to harmonious issues. When Moses and the prophets, by divine aid, a miracle, saw more light than others and gave it to their countrymen, Jewish ethics and theology were hastened in their development, but no law of nature was broken, more than in the case of a plant which grows faster in the sun than in the shade.

"It seems probable," says Mr. Murphy,[10] "that the origin of life was due to the direct exertion of the same Creative Power which at the beginning gave origin to the world of matter and force. In the same way the spiritual nature of man has been directly imparted by the Divine Spirit. But these new forces, life and spirit, have been introduced without altering the laws under which the previously existing forces acted, and without breaking the continuity of the formative history of the universe, any more than the continuity of the formative history of a coral reef is broken by the arrival of the first seed which is washed on it by the waves, and gives origin to the vegetation that covers it in after years."

So miracle does not antagonize, abrogate, nor even suspend the laws of nature, nor break the formative moral history of

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ARTICLE XXV.

The Temptations of Christ.[1]

[1] By Dr. Adolf Hausrath, Professor in Ordinary of Theology, at the University of Heidelberg.

(Matthew iv. 1–11.)

THERE are two fundamental principles which constitute the cardinal points of the Christian's religious contemplation of the universe, viz.: Faith in God and Faith in the Reality of the Ideal. The devout mind is not to be robbed of the conviction that once, at least, there was a time when purity and the possession of evenly-balanced powers and faculties could be claimed for human nature. Not simply as he is propagated in the natural order, with a mixture of the spiritual and the sensuous, of the higher and the lower; as a being that is continually growing and becoming, ever striving and yet incomplete; not simply as we know *man*, racked by the force of life's circumstances, chained to this clod of earth, and as a mere fragment of something that is complete; as a being degenerated by the force of habit and perverted through the power of sin; no, but as a man, as a being ought to be that is created in God's image, and is not a caricature of something that is perfect. The desire to find this ideal constitutes nothing less than a profound and painful longing of the human heart. Even the boy faintly discerns the holy and exalted forms of such an ideal, and while eagerly reading his book of heroes, is often led to believe that he has found it. Now in this one, then in that one of his companions, he thinks he has discovered the one who answers to the dream of his child years. But ere long the sorrowful hour of disappointment fails not in coming, the halo that encircled the head of his friend is dissipated, and soon the painful truth becomes apparent that his friend is just as poor and infirm as other mortals.

But after all the voice that is in us will not always remain silent, and no human child is born so poor and infirm that it will not be able to perceive its tones. Indeed, our friendship,

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our love, on what else do they live and find nourishment, but on and in the faith that even in this world the ideal can yet be realized. And we are taught by this that the most lamentable degradation of human nature, however proud you may be of that nature, is exhibited, when you have converted yourself to the belief that virtue is only an empty dream, and the picture here presented is only the illusion of inexperienced youth. But where have we found this image most alive? Whither may the voice of the heart, that is so mighty and so holy, guide us? We who are Christians, believe that they point to Jesus of Nazareth, who laid down his life for the righteousness of many. We have no choice left us in this matter. We must either ignore this voice, or allow it to direct to Christ; for I known not to whom else it can refer. Hence we believe that in Christ the ideal has become a reality.

But that which we seek is not a dead ideal, nor a god enclosed in a phantom body, who has passed through all the conditions of this world, through such a life as ours; but we would rather seek an image that bears a close resemblance to us, that felt and realized as we feel and realize, one that struggled and endured as we struggle and endure, "bone of my bone and flesh of my flesh." Hence it is that Christ stands so near to us, and we can say with the author of Hebrews, "For we have not a high priest that cannot be touched with the feeling of our infirmities, but one that hath been in all points tempted like as we are, yet without sin." And herein lies the power of his example in that he himself realized the very same sufferings on account of which he would comfort us, and that he himself has endured the very same temptations which he bids us resist.

But the things which we call temptations were surely not temptations such as came to Jesus. If our inner life were nothing but a wrestling place of sensual desires, we might say it was a temptation, but really it is nothing less than sin itself. No one will presume to attribute such feelings to the heart of Jesus, nor look on him as a man who, by painful efforts, maintained his virtue. Yet his temptations were not such as seemed

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desirable to common sinful and corrupt human nature. Had we been tempted as he was, it would have been no sin in us. And yet there is great weight in the words of the Scriptures: "One that hath been in all points tempted like as we are, yet without sin." Still we do not desire to turn the evangelist's account into a mere shadow picture. Those ways that lay so temptingly before him, when he commenced his mission, must surely have seemed to him very desirable, even though he never raised a foot in order to tread them. And even had he followed them, they would have been wrong ways to him, and diverted him from his true calling, though to us they might have appeared as paths of virtue.

This twofold peculiarity of the temptations of Jesus is indeed deserving of further consideration.

I. "If thou art the Son of God, command that these stones become bread." This was the tempter's first effort. But we are constrained to ask, In what did the temptation consist? If it were only the desire to satisfy a momentary want, then this temptation seems to be something more suitable to be held out to children than to the Saviour of the world. But if it is an act of necessity, necessary to preserve life, why then I am unable to see wherein lies the sin. Hence more is meant by the word bread than simply food that is to be eaten. Man's bread is his house and hearth, his wife and child, his possessions and his happiness, in fact all that contributes to his comfort and well-being. To use the heavenly gifts bestowed for higher purposes in order to minister to sensuous pleasures, becomes often a great temptation, and really signifies more than to desire bread when one is hungry. This was the same kind of a temptation which confronts every one as he begins a high career, and just such a temptation as Christ encountered. In fact it was a temptation of an entirely different kind from that mentioned in the Greek fable, where Hercules is called on to choose between virtue and vice. Such a choice was never set before Christ. No, it was reserved for him to choose between the joyous life and customs in which the divine will had placed him, and the difficult and almost hopeless road

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that led to Golgatha. On which side now do we find the temptation? There was a choice. His mind, swayed by surging billows of thought, led him into the desert, where he lingered in solitude for forty days, meditating on the plan that should necessarily make his life a lonesome one. Here during that time he saw no friendly human countenance, and he now began to experience a foretaste of his painful career. "He was with the wild beasts," says one evangelist; "the birds have their nests and the foxes their dens, but the son of man hath not where to lay his head." And he felt that as were these forty days, so should be his life; that wherever he may be, while engaged in this calling, he will be in the desert, a suffering one in the midst of affluence, a lonely wanderer in the busy marts of traffic. He will travel up and down the country, plucking his food from the trees that grow by the roadside; he will hide himself as he hears the foolish imprecations of the multitude, and as he discerns the evil intentions of the leaders of the people. He will seek rest with the poorest of the land, if not with the beasts. There will be no friend at hand to help him bear even half his sorrows. Alone, by himself, and yet carrying the world in his heart. No one to help and comfort him by day, nor watch with him in the night in Gethsemane. Aye, there were those who were very near to him, who accompanied him on his wanderings, how much he had to say to them, but they were not able to understand and to bear it!

Such thoughts as these might possibly, in all their bitterness, rise up before him, especially as he had fasted forty days in the desert, and was suffering with hunger. Then there arose in him the desire for that which makes life worth living for man, after that which is daily bread to our soul, and without which it must necessarily perish. "If thou art the Son of God?" resounded the voice on all sides of him, and as it continued it seemed more dismal than if it had proceeded from the last of mortals.

Yet all this lay within his reach, just as it did to any mortal under the sun. In order to make bread out of stones all

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that was necessary for him to do was to use his wonderful gifts What a fulness of domestic comfort and pure human joys was it not in his power to attain! And why should he not give ear to this voice of his heart? Is it not inwoven with everything that since the days of his childhood was to him lovely and holy? Why should he not wend his way to the homes of the companions of his childhood? Would not his father and mother shed tears of joy when they saw him return to the ways and callings of other men, and use his heavenly gifts in advancing worldly industries? Prosperity and riches would then pour on him, he would become the pride of his family, the ruler of his native city, and instead of being a homeless wanderer, it now lies in his power, with father and mother, brothers and sisters, to establish a sanctuary of family life such as would really be blessed of God. But on the other hand, should he not see fit to return, he must surely give up all these hopes and all that he dearly loved and cherished. The mother's tears flow on behalf of the child, the jeers of his playmates pursue the carpenter's son. His nearest relatives pursue him, and announce that he is possessed. And when perchance on a certain day his mother and brethren announce themselves at the door of the house where he found a temporary abode, he asks the question, "Who is my mother, and who are my brethren?" And shall not he who sees so clearly into the future, have permission to choose? Why should it be a temptation, why a sin, to choose the side of natural comforts and enjoy peaceful possession of them? For this reason, replied the Saviour, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This is the true word of the Spirit to us, this is real life to man, true bread to the soul. Woe would there have been to him had he disregarded the message that God had sent to his heart! And woe be to every one who turns away from his ideal in order to serve Mammon. Woe be to every one who carries the conviction in his consciousness that he is fitted by God for a certain calling, but who for the sake of earthly advantage heeds not that

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voice. Indeed, such a lie will bear with crushing force upon his whole life. Neither gold nor possessions, neither wife nor child, will allow him to forget that he has lied to the Holy Spirit that is in him; that he took the pearls that were entrusted to him and cast them before the swine; that he used the block of marble out of which he was to have hewn the image of a god, and all that he wrought, after much labor and exertion, was a feeding trough!

Therefore it was a temptation that came through the voice of the evil one,—"If thou art the Son of God, command that these stones become bread!" For such a purpose he was not the Son of God. And had the Lord given heed to that voice, he might, indeed, have become the first citizen of Nazareth, but the world would have remained unsaved. But he conquered. Behind him he left home, fireside, money, possessions, honor, happiness. He was impelled onward to fulfil the word which God had spoken to him.

II. Into what a mighty deed a single thought sometimes develops itself! It might still have been possible for the Lord to go back to the old world which yet sought to allure him. But now it lay as if in an abyss behind him. For when a great soul once makes a resolution, that resolution constitutes an abyss, and there is no bridge over which that soul can return to his former condition. His response was: "Man does not live by bread alone;" and it was this that separated him from his former condition in life. How pitiable, when compared with this, are the many resolutions which we daily make and as often break! It occurs but seldom that the whole purpose of life is changed by a single resolution. Almost every day demands a new resolve. After all it is easier for a noble soul to make the sacrifices that a great career demands, than really to have the conviction become fixed in the mind that a great destiny is awaiting it. It was in this way that the Lord renounced everything that seems desirable to the natural man, and yet his heart was filled with doubts and timorous feelings as to whether he really was the one who should carry on this great work. Thou hast destroyed for

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thyself one world, but art thou sure that thou art really the one who is able to establish the other which thou hast as yet only discerned in dreams.

"Art thou the Son of God?" resounds once more the voice of the tempter. "Art thou the Messiah? Art thou he who will rebuild the tabernacle of David, which is now in ruins; whom the prophets announced, and for whom Israel is waiting? Art thou the Prince of Peace, and the King of Power, the rod out of the stem of Jesse, and the banner for all the nations? Art thou the one whom Daniel saw in the human form, coming in the clouds of heaven? Art thou the Son of God?" How much easier it was to give a negative answer to the first question of the tempter, than an affirmative one to the second. Surely the greatest temptation that can come to us is to lose confidence in ourselves. Thou seest what is necessary in order that poor and oppressed humanity may be helped. And surely thou art anxious to help, but thou hast doubts as to whether God will sustain thee. The heart rending cry at the close — "My God, my God! why hast Thou forsaken me?" — is no more dreadful than were the terrible and anxious doubts at the beginning of his career. Have *I* been the chosen One? or, has not the voice within me been a lie? Where shall I find an answer to this question?

"Then the devil taketh him into the holy city, and set him on the pinnacle of the temple, and saith unto him, 'If thou art the Son of God, cast thyself down: for it is written He shall give His angels charge concerning thee: and on their hands they shall bear thee up, lest haply thou dash thy foot against a stone.'" Here he stood at the edge of the abyss. Far down the dizzy depths were seen the houses of the inhabitants of the holy city. "If thou art the Son of God, whom Daniel saw riding on the clouds, guarded by legions of angels, then cast thyself down! This is the proof that will dispel all thy doubts. If the angels bare thee uninjured down the depths, why then thou hast shown thyself in power; but if thou art not the Promised One, why then the carpenter's son will lie below dashed in pieces, and hereafter be free from all

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his doubts and torments. God will then have rejected the sacrifice."

Once more Satan whispered, —"If thou art the Son of God cast thyself down, for it is written" . . . "It is written," replied Jesus, "Thou shalt not tempt the Lord thy God. Thou shalt trust in God, but never tempt him." To cast himself from the pinnacle of the temple, while near at hand there was a staircase that led down, might really furnish a very simple proof of Messiahship. The crowd might have regarded this as a very wonderful exhibition of power, but it could surely have done nothing in advancing his cause. There are other depths to be fathomed besides the many hundred cubits of the temple wall, and if thou hast fathomed these, surely no proof of strength that simply gratifies an idle curiosity is necessary. That timidity which is often called prudence, must first lead to the edge of sin's dark abyss, before the Saviour regained his full trust in God, and he now begins to realize from whence came these voices that would turn him from his calling. The fogs of doubt have been dispelled; he knows on what proof his mission hangs; he begins now to realize, to its fullest extent the truth, that to walk with God among men, and as a man, and yet continue to be the Son of God, is the most wonderful achievement. The trust thus imparted will nevermore depart from him. When mocked and scourged, so that a heathen was constrained to exclaim — "Behold the man!" the tempter might once more ask: "Art thou the Son of God?" and the answer would come as readily as before — "Thou say'st!"

III. Thus it was that the Lord made the sacrifice which the accomplishment of his great work demanded. He

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What ways was he to adopt in order to further this end? What power was he to set in motion in order to improve the present condition of things, a condition in which the souls of men seem to lie hopelessly crippled? With which of the mighty ones of the land, with which of the ruling parties shall he enter into a covenant and thus find the proper sphere of action. But, behold, here comes once more the prince of this world, saying, — "Cast thyself into the surging billows of this age, into the flood tide of events, for a swimmer like thee can never sink! For an eloquence like thine, which so effectively crushed the Pharisees; for tactics like thine, which are able to ward off and avoid all cunningly devised traps, are at this day of greater value than sceptre and sword! It is true that thou wilt unchain my demons that are now lying bound and asleep among the masses, but yet thou wilt be able to use and direct them according to thy mind. Look thou but down into this seething time! Away down in the earth there is heard the low rumbling that preceeds the earthquake!"

"Again, the devil taketh him into an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them." "Look thou toward the south where the Arabians are at war with the Romans! Dost thou hear, in the distance, the tramp, tramp of the Parthian hordes? Seest thou in thy own land the eyes that flash with intense fierceness as they contemplate the Roman garrisons? The sons of Ephraim, keeping up a constant warfare in the mountains; how they tantalize the cohorts? Hearest thou the marching of the legions as they come from Cæsarea? Behold the raging storm! It is I who am marching through the seething nations, leading on the Orient against mighty Rome! Follow now the track of my chariot, unite thyself with the patriots of thy people, and thou wilt stand foremost among them all! For these Scribes and Pharisees are only agitators, but as soon as the storm begins to rage through the rigging they will forthwith leave the ship. Then is the time for thee to seize the helm, and raise the Messianic banner on high. The spirit of revolt

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rages throughout the land. Thou wilt force the Romans to the borders of the sea, and after the Messianic kingdom is established then there will be time enough for thee to instruct and convert humanity."

And what is the first round of the ladder that leads to this power? "Why, bow down and worship me, the spirit of the age! What I bid thee do, that call thou good! Strive to secure the favor of the multitude! Bow thyself before the people's rulers and their courtiers! Fall down and worship me, and I will bestow on thee all the kingdoms of the world and their glory!"

Then said Jesus to him — "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve!" "Not with fire and blood is the garden of God to be fertilized. My kingdom is not of this world. Not with the cunning and intrigue is it to be established."

The way that leads to the kingdom of God is indeed harder to travel than the broad avenues of the spirit of the age. Consider but the difficulty of the task which the Lord here so clearly sets forth. To a people that chafes under the heavy yoke of the stranger, and is goaded on to fierce revenge, he comes and announces to them their inalienable rights on this wise: "Blessed are the peacemakers; for they shall be called the Sons of God." "Blessed are the meek, for they shall inherit the earth." But that was not the place where this message would be heeded; it was not where the great, the noble and the proud were pressing for recognition; it was not where all these were busily engaged in rearing the funeral pyre which in the course of time was to consume

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seeds that he has thus reared will be scattered over land and sea. And when then the old world will have become the heap of ruins which the great ones of this age are now seeking to make it, then will burst forth the buds and blossoms that have been planted by that almost forgotten Rabbi, who, — we know not fully why he should have been — was crucified, — JESUS OF NAZARETH.

From the top of the mountain to which Satan carried him could be seen all the kingdoms of the world. But Christ's point of vision was far higher. He could see beyond the centuries, and he knew well what was to come to pass. From this point of vision how small do all the things appear that now seem to us so great. That which is to us the end and aim of life, — peace, comfort, happiness, — was to him, on his life's journey, only a hampering burden; that which is to us praiseworthy prudence and moderation, is in his sight nothing else but a want of confidence in God; that which seems to us to be the wisdom of life, is in his estimation high treason to the kingdom of heaven. And thus has he torn up the last worldly roots and fibers of the heart's purposes and desires. "Then the devil leaveth him, and behold angels came and ministered unto him."

Translated by Rev Edward Smiley.

ARTICLE XXVI.

The Logic of the Immortal Life.

THE domain of theology furnishes no theme that touches so profoundly the dearest interests of mankind as the question of human destiny. To every serious mind that believes in the continued existence of the soul beyond the tomb this, above all others, must assume the gravest magnitude and challenge the most earnest attention. What scenes lie beyond the sunset of our earthly lives? To what shores are these contrary

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winds and beating storms on the sea of time, driving this ship of our immortal being? What is the nature of those conditions and surroundings that are reserved for the race of man in the unseen world? These are questions in regard to which no thoughtful person can be entirely indifferent. The soul itself in its present prison house of bondage, pleads for light. The long procession of bereaved ones standing over the graves of their beloved, cry out with bleeding and aching hearts for solution. The deepest spiritual needs and the highest moral interests of humanity alike demand an answer. Among all the subjects that now agitate either the secular or the religious world what one, indeed, more than this, is worthy of sober thought and investigation? What one that involves such solemn and tremendous issues, or comes so near the hearts of mortal beings?

And true to the wants and instincts of his nature there has probably existed no question that has so often been the theme in the past of speculation and controversy by man as this. Around it has revolved the most anxious thought and the most earnest inquiries of his intellectual and spiritual being. His curiosity has been awakened and his love of the marvelous intensely excited as he has looked toward the immortal sphere. He has attempted to lift the dark curtains that hide it from his vision and to gaze in upon its sublime mysteries. The teachings of the revealed word have not been deemed sufficient to satisfy his inquisitive search. General statements of truth in regard to it have not responded to all the earnest aspirations of his soul. Hence where revelation has not shed its light, and reason dares not tread, or is too weak to climb, his imagination has soared on etherial wings to regions of cloud and mist, and returned with some nicely arranged hypothesis or fancy colored theory and demanded for it a place among the verities of religious faith or hastened to incorporate it into the framework of a creed. To such an extent has man carried his speculations in this direction, that he assumes, in many instances, to speak with oracular knowledge of all the details of the soul's future history — to profess the utmost familiarity

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with the scenes, inhabitants and employments of the post mortem state — to determine the capacity of each disembodied spirit — the exact measure of its enjoyment and misery — in a word to know even more about the scenes and transactions of the unseen world, than he does about the geography and history of the globe on which he lives.

The primary cause, we believe, that lies at the root of not a small number of visionary speculations of this character as well as of many gross errors that surround this subject, consists in not taking into account the vast and unspeakable dissimilarity that must exist, in the nature of things, between the two worlds — or in other words the assumption that there is little or no difference between the moral conditions of this earthly life and the immortal sphere. For instance, those theories that assert either the temporary or the permanent existence of sin in the future life, all start with the hypothesis that man is essentially the same being, possessing the same wants, passions, feelings, surrounded by the same circumstances, controlled and influenced by the same motives, having the same kind and amount of knowledge, dominated by the same evil tendencies in the world beyond the grave, that mark too often with sad and dark lines his mortal career. Equipped at the very threshhold with a postulate so sweeping and audacious, there are no limits to the number or to the character of the celestial structures that the imagination may rear, or to the kind of pictures it may paint upon them. On such a basis the most fanciful dogmas might be multiplied to any extent and find ample justification, not excluding the one most venerated and prominent in evangelical quarters — the doctrine which asserts the permanent fossilization of sinful souls with all its attendant sequences, endless sorrow and crime.

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the same forms of weakness and error in that life that belong to this terrestrial environment, then no conclusion is more inevitable than that moral evil, with all its inseparable and fearful adjuncts, will be one of the conspicuous features of that life, and the prospect of its final overthrow and destruction is rendered a dark and dubious question. Similar conditions necessarily produce or imply similar results; and the serpent sin once admittted within the opened gates of the celestial life, with equal encouragement and facilities for prosecuting its unholy work, and multiplying its numerous progeny that it possessed on earth, there can exist but slight, if any grounds, for expecting its final extinction. It causes, therefore, no surprise that the advocates of eternal sin should entrench themselves in a fortress so secure and impregnable. It is the chief citadel of their strength, and one from which they cannot be easily dislodged, particularly by those who occupy the same ground of view, and use weapons tempered by the same heat and run in the same mould. The marvel rather is, that believers in a larger hope should be led into this same fatal snare, the acknowledgment of the existence of sin in the immortal state, by which they essentially weaken their own defenses and furnish no little aid and encouragement to the enemy. Assuming such a position they actually fetter their own limbs, and put into the hands of their opponents a formidable instrument of theological warfare that threatens to destroy the foundations of their own faith, or at least, to dim, in a measure, its glorious light. In fact there can be no positive assurance that man's second and eternal Eden, can be made any more secure from the slimy trail of the serpent than the first, unless God has placed at its shining gates the angel of his merciful Providence, with flaming sword, to dispute forever its entrance. Possession once gained, it could assert its title to permanent occupation on the ground of "the nature of things," the "freedom of the will," or what is more probable, by that form of argument commonly used by its friends, and which is termed, "reasoning from analogy."

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Independent of the testimonies of the revealed word, the grand fact of immortality itself, throws no dim or insignificant light on the nature of the future life. It suggests, at least, to a large degree, the character of these conditions that must necessarily appertain to such a life. It tacitly implies the kind of circumstances that must accompany and influence the soul in its eternal state. It forces, with noonday clearness, upon the conviction, the expressive fact that such a state in all its essential psychical features, must be the complete reversal of our present existence, and that man in passing from time to eternity must enter upon entirely new scenes, and be subject to wholly new conditions. One is mortal, temporary, material, veiled, a dark imprisonment with all the clogs and hindrances of the flesh, while the other is immortal, eternal, celestial, unveiled, an entire emancipation from all earthly and sensual environments. Consequently, all the circumstances of that more glorious and wonderful life, must present a marvellous and decided contrast to the disabilities and impediments of our mortal lot.

It would, perhaps, be difficult to find anything in our present experience or knowledge by which to illustrate the great and stupendons change that must take place in the surroundings of the soul as it casts off this burden of clay and sweeps out into the regions of perpetual life and light. We can imagine to some extent the feelings of astonishment and delight that a person who had been born blind, and after living many years in that darkened state, should be suddenly restored to sight, to have unveiled before him all at once the full glory, freedom and beauty of a bright June day.[1] We can under-

[1] Since writing the above, we have met in the course of our reading with an account of an actual case where a young lady was restored to sight who had been born blind. The writer says, "To describe the sensations of the young lady when the first welcome ray of light entered her hitherto sightless orbs, would be beyond our power. In an instant, as if by magic, the idea of material things which she had cherished for so many years, through the sense of feeling, were entombed in memory. A new and

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stand in some faint degree the sensations of that person, who was born, as some are, in a deep coal mine, and who never saw nor even heard of the light of the sun or the grandeur of the universe, and who in coming out of that long imprisonment, is introduced for the first time into a new world. But these illustrations can give us no adequate idea of the sensations which the soul must experience as it wings its eternal flight to scenes infinitely more grand and beautiful than this world can furnish.

And now the important question that confronts the mind is, whether it is at all possible that the soul can experience such a change simply in its environments — a change from this comparatively midnight blindness and the mortal encumbrances of this earthly existence to the life, glory and spirituality of the immortal realm without some considerable advantage to its moral progress and interests? Whether there is not, in the simple change of worlds, the "promise and potency" of awakened moral consciousness and higher spiritual development? We shall without doubt be reminded that man enters upon another life essentially the same being that he is here, that he has the same moral character, and that the simple conveyance of the spirit to an immortal residence, works no change in its already established desires and tendencies.

Admitted that the mere act of transfer from one world to another has no regenerative force, and that the spirit is in precisely the same moral condition as when it left its mortal abode, still the truth remains, that as a result of this transfer, this spirit enters upon an absolutely new existence, released from a thousand physical barriers that prevented its

'I see you, Oh, how white you look!' Subsequently she noticed a pair of brass candlesticks in the room, and inquired what they were. On being informed, she was incredulous. The ideas which she had formed of a candlestick were far different from

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upward march, placed under new and more favorable circumstances, endowed with more enlarged knowledge of spiritual things, discerns God and the great facts of the celestial life and of His own nature in a new and transcendent light. And can it be justly affirmed that a change of a character so extraordinary as this, will furnish no incentive to spiritual improvement, no stimulus or aid to a better life? Is it at all probable that the soul awaking into this wondrous light and glory of immortality will experience no more change, be stirred by no new thoughts, quickened by no heavenly aspirations, impressed by no sense of admiration and gratitude, mingled with tender love and delight to the Author of its being? Such a wild hypothesis can find no support except in the brain of a person where prejudices defy the plainest dictates of reason.

While it may be true that circumstances in themselves possess no moral quality, still none will question the potent influence they exert in the guidance and control of the will, and by that means become indirectly the determining element of character, and an important factor in the decision of the most vital issues. They create motives, suggest courses of action, shape the current of thought and purpose, and oftentimes irresistibly determine, at least, the mortal fate of men and nations. This present world is filled with ten thousand facts demonstrating the supreme predominance of circumstances in giving shape to human conduct and life. To doubt that personal character is essentially modified by one's earthly allotments, would contradict the lessons of all past history and one's own experience. It may be better or it may be worse, that will depend upon the nature of the associations and influences under which the individual is placed. The work of moral reform is based upon this idea, and every pulpit echoes this plain principle that the chances for the reformation of the vicious are increased by their removal to

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elling scenes and midnight revels. But the worst man inhabitating the lowest purlieus of sin stands a better chance of reformation by being transferred to better moral environments. England for the last fifty years has been transporting her criminals to Australia. This class of persons includes, of course, the most depraved portion of her population — the outcasts of society, those who are guilty of every species of crime, and dangerous to the safety of the community. Banished from their native country, they form a colony of their own in a distant island. The result is that this criminal class are morally benefitted by the change. In their new homes, under new circumstances, they become, as a whole, orderly and upright citizens. A decided change takes place in their moral characters.

Conceding, therefore, that the moral condition of the soul is precisely the same after, as previous to its introduction into the immortal life, are we not in our estimate of its future course to give due weight to the amazing difference of its surroundings in that life compared with its terrestrial environments? Should we not wisely take into the account the wonderful contrast in modes of life and organization that follow it to its new abode? We must assuredly admit that a great and remarkable change has occurred in these respects, if in no other. And in a moral point of view the change is decidedly to the advantage of sin-burdened humanity. The soul has entered upon an entirely new existence — an existence that is as much unlike the present as light differs from darkness, or the spiritual from the material — a world of new opportunities, new powers, grander helps and possibilities. And is all this to count for nothing in our theological computations? Are we to say that these furnish no evidence or prophecy of a moral renovation? It seems hardly possible

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and sanitary nature. All the tendencies of such a radical change of worlds, are in the interest of righteousness, all its conditions favorable to moral victory, all its scenes and voices conspire to incite and assist its subjects in an upward direction.

As we have already hinted, the course that vitiates the whole process of ratiocination on this question, is the assumption that the future world is simply a counterpart of the present; that man will be liable to the same errors, beset by the same forms of evil, possess the same desires in the one life as in the other. The stereotyped form of stating the question is, that since man is a sinner in this life he will therefore be a sinner in the life to come. Archimedes could move the world had he a place on which to rest a lever. But the advocates of post mortem sinfulness in their theological feat of proving the truth of their theory, set at defiance these cool calculations of the Greek mathematician; they attempt to move the world of thought on this subject without any fulcrum or base at all. Any kind of opinion can be established in the realm of truth, provided there is solid data on which to build the superstructure of an argument. Certainly no deduction can be more sound, than that if the immortal life is anything like the mortal, then the same moral conditions will exist, and the same consequences will follow there that we witness here. But unfortunately for the validity of the argument the immortal life is totally unlike the mortal. The contrast between the two states of being is vast and incomparable. From the nature of things they cannot bear the slightest analogy to each other. In all their essential constituent qualities, forms, and structure, they must differ as the terrestrial differs from the spiritual. Wherein then is the justice or logic of the statement that since certain events occur in this world they must necessarily transpire in the next? We should deem that per-

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fore live and dress in the same manner. And what would be thought of the declaration that because a man pursued a certain secular employment on this globe, if by any process he should become a resident of the planet Uranus, he would therefore follow the same employment? His long training, tastes, and habits, might induce him to take up his old occupation in that distant world. But on his arrival there he might possibly find an entirely new state of affairs, a complete change of physical conditions, a new class of people with different wants and ideas, and therefore no demand whatever for anything in his former lines of business. What then, would this emigrant be likely to follow his old calling in his new home? By no means. And why? He is substantially the same person that he was on this globe. The circumstances, however, are not substantially the same; and this consideration changes the whole aspect of the case. And finding no use for his brain or hands in the old channels, his talents will develop on new lines, and his tastes blossom into new forms of action.

These are but faint illustrations of the untenable nature of the proposition that since certain transactions happen in this earthly state under certain circumstances, therefore similar events must occur in the future life under new and altogether different conditions. The dullest comprehension must discern the weakness of such logic. And yet this is the common ground on which the hypothesis of the existence of moral corruption in a purely immortal life is maintained. But as it will be seen, the force of the argument consists chiefly in the amount of courage that is displayed in assuming all the necessary data. Not admitting, however, the validity of the assumption which makes the future world a propotype of this corruptible state, we arrive at a widely different conclusion. There is enclosed, we believe, in the grand fact of immortality,

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change which strips the soul of these mortal vestments and clothes it with a spiritual body, that removes it from the dominion of its earthly appetites and infirmities, and translates it to a sphere of new forces and new revelations and realities, can have no insignificant influence upon its moral status. Such a change not only implies a transformation of worlds, but also, in many important relations, a radical change in ideas, desires, motives and activities.

This failure to give due weight to the natural possibilities and indications of a life that is immortal, and from the nature of the case insensuous, is a prolific source of many errors existing in the Christian church on this general subject. The church has been slow in throwing off a long list of doctrinal corruptions that it has inherited from an uncivilized age and half-savage races. Among these is this material conception of the future state—that a change of worlds causes no particular change in modes of thinking and living. This is the barbaric notion. The untutored Indian believed on his exit from this life that he should go to pleasant hunting grounds, and retain the faithful company of his dog. The ancient inhabitants of Hispaniola located their elysium in a fertile valley abounding with grass, delicious fruits, cool shades, and murmuring rivulets. The Patagonians held that the stars are their translated countrymen, and the milky way is a field where they hunt ostriches. Scandinavians believed that those who died in battle were the chosen of Odin,

> "In whose halls of gold
> The steel clad ghosts their wonted orgies hold.
> Some taunting jest begets the war of words;
> In clamorous fray they grasp their gleaming swords,
> And as upon the earth, with fierce delight,
> By turns renew the banquet and the fight.

But without further quotations we can aver in fact that these material and sensuous conceptions of a future state were common among all barbaric races of men. And this idea that the future world is simply a duplicate of the present, built upon the same plan, run in the same grooves, a repetition of crime and wrong, only on a more extended and hope-

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less plane, that pervades much of Christian theology, bears a striking resemblance to these savage ideas. And it is hardly necessary to add that not until more consistent views are entertained concerning the mode of existence beyond the grave —views more in keeping with its immaterial structure and spiritual atmosphere, can there be in these visions of hope that entereth within the vail any increased beauty or brightness, or in the theology of the church any great improvement.

Rev. Varnum Lincoln.

Article XXVII.

Lawbreakers' Rights and Wrongs.

He upon whom the law had its grip was, in the old day, in the worst possible straits. The officers of the law had no further thought than to secure him, and he must depend upon his friends for the comforts, even the necessaries, of life. He had no rights which any were bound to respect. As soon, however, as Christianity became a power, efforts were made to ameliorate the condition of those in prison, through legal enactment. In 320, A. D., Constantine directed that "those accused of crimes should be examined with promptness, and not be detained in confinement, while those arrested should be confined in a humane manner. The cells should be furnished with means for light and air. Persons under accusation should not be put into jails, nor scourged, but placed under military arrest, and in a prison open to the light." Twenty years later a law forbade the commingling of the sexes in a common jail. Later still, local magistrates and church officials were directed to visit the prisons regularly and inquire into their management.

Thus early was a good work begun, but for centuries it languished. Compare the condition of the prisons of Europe in the middle of the eighteenth century with those of Rome in

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the first. Little there is to choose between them. The early English novelists give us glimpses of the state at this time of affairs in the English jails and prison houses. It must be confessed, however, that their purpose is to "adorn a tale" and not to "point a moral." It is to the eternal honor of Oliver Goldsmith that he did more than this. This impecunious author lived too near the yawning prison door to see nothing but the humorous or dramatic side to prison life. When, therefore, in the Vicar of Wakefield, he sends the good doctor to prison, it is with a distinct moral purpose, and the sentiments of the good vicar are undoubtedly his own. It will not be amiss to recall some of his thoughts in this connection.

"It were highly to be wished that legislative power would thus direct the law rather to reformation than to severity; that it would seem convinced that the work of eradicating crimes is not by making punishments familiar but formidable. Then instead of our present prisons, which find or make men guilty; which enclose wretches for the commission of one crime, and return them, if returned alive, fitted for the perpetration of thousands; we should see, as in other parts of Europe, places of penitence and solitude, where the accused might be attended by such as could give them repentance, if guilty, or new motives to virtue if innocent."

These words were penned as early as 1764, and a pathetic interest is added when it is recalled that the sale of this work saved its author from incarceration for debt to his landlady.

In 1773 John Howard began his visitations. It may be noted that Howard, great as is the honor due him for his immortal labors, was not the originator of this work. To it, however, to a far larger degree than any other man, he gave himself. It is due to his unselfish devotion, his unwearied persistency and his unfaltering courage that the public were made aware of the condition of the inmates of the prisons of England and Continental Europe. When he entered upon his philanthropic work, in the words of another, "Idleness, drunkenness, vicious intercourse, sickness, starva-

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tion, squalor, cruelty, chains, awful oppression, and everywhere culpable neglect—in these words may be summed up the state of the jails."

Under the influence of his disclosures an Act was passed in 1779, which had in view the following objects: "It was hoped, by sobriety, cleanliness, and medical assistance, by a regular series of labor, by solitary confinement during the intervals of work, and by due religious instruction, to preserve and amend the health of the unhappy offenders, to guard them from pernicious company, to accustom them to serious reflection, and to teach them both the principles and practice of every Christian and moral duty." Worthy objects were these! To them the intervening years with their experiences and opportunity for observation, have added little of importance. Improved methods, however, have been developed through the years.

In spite of Howard's noble life-work and his martyr death, the reform went not forward. Reforms seldom go steadily onward. Practice lags behind theory. We know what is right and best long before we make up our minds to do it. We need constant spurs and emphatic reminders, if we are to be kept steadily in the path of duty.

The prisons of England were again a disgrace to Christian civilization, when another saintly and devoted life gave its thought and toil to the inmates of the prison house. In 1817 Elizabeth Fry organized the "Association for the Improvement of Female Prisoners in Newgate." By her the attempt was put upon a more practical, and it may be hoped, enduring basis. Her glory as a prison reformer lies in this fact that her methods are an improvement upon any before her day. She clearly saw and emphatically said that certain definite changes must be made to carry out the objects sought by the Act of 1779. She demanded " entire separation of the sexes, classification of the criminals, female supervision for the women, adequate provisions for their religious and secular instruction, and also for their useful employment. A generation passed before measures were found sufficient in sweep and

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power to carry out all these wise ideas of this devoted woman. Another generation has passed since these measures have been doing their work. The results are to be seen in England to-day. The following figures are at least very suggestive and significant. I take them from an article, "Prisons and Prison Reform," in the *Cincinnati Enquirer*, written by General R. Brinkerhoff, who has collected them from an account of the manner in which "sentences to penal servitude are carried out in England," prepared by Sir Edmund F. De Cane, the chairman of directors of convict prisons. I quote General Brinkerhoff's language:

"In 1843 the population of England and Wales was 16,322,-228. The number of felons convicted in that year was uncommonly large, and, to avoid any danger of exaggeration, we may take the average number of convictions for five years. Upon the average of these five years, then, 3,933 persons were sentenced in England and Wales to penal servitude and transportation; that is, were committed and punished for offences of the grade of felony, and 15,783 were sentenced to imprisonment for shorter terms in local jails; that is, were committed and punished for offenses of the grade of misdemeanors, calling for imprisonment. In 1881 the population of England and Wales was 25,968,286, and if the criminal classes formed at that time as large a percentage as in 1841, and were governed and punished by the same laws similarly administered, we might expect convictions in the same proportion—that is to say, we should expect to find in 1881 6,251 persons sentenced to penal servitude (transportations having been long abolished), and 25,000 persons sentenced to simple imprisonment.

The actual number were as follows: In 1881 1,525 persons were sentenced to penal servitude, and 9,226 to simple imprisonment; in other words, the numbers were less by 4,726 felons and 15,824 minor crimnals than there must have been had not a change been wrought in the state of society as respects the criminal classes. The year 1881 was not an exceptional year; the decline in numbers was continuous and almost uniform from the beginning to the end of the period, and the year 1881 happens to be the latest of which the figures are at hand."

The measures to which such much to be desired results

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are due, are, briefly stated, as follows: 1. Uniformity in discipline and labor throughout the kingdom. At the same time the local magistracy is given the power and responsibility of visitation.

2. What is known as the Crofton system of classification. By this, prisoners according to behavior, are arranged in classes, or rather, if behavior be good, the prisoner may pass through three stages, viz., confinement in a separate cell, a period of attempted reformation, and a term of probation, to verify any hoped for influence of the preceding period. It ought to be said in this connection that this plan fails with at least one class of criminals. The professional burgular who is usually a man of strong will and fertility of resource, immediately puts himself upon his good behavior, that he may make more comfortable his prison life, and shorten his term. He does this, however, with no intention of living an honest life after his release.

3. The "ticket of leave" privilege. The prisoner having served a certain large portion of his sentence, and violated no rules is set at liberty. However, a place of work is secured for him, he must report to the chief of police, and is under the constant supervision of the police, and liable to be returned to his prison if not worthy of his freedom.

4. The prisons are entirely free from political influence, and, as a consequence, are under the most skilful management. So long as prison officers are appointed from the ranks of political workers, will our prisons be a disgrace to Christian civilization. Before needed reforms can have a decent opportunity of success in the United States, the management of our penal institutions must be put into the hands of specialists.

5. Industrial education, or the teaching of trades to the inmates of our prisons. A large share of those who find their way into confinement have no trade at which they are sufficiently skilful readily to earn a living. If at the end of their term they have acquired sufficient skill in any branch of labor, an influence to keep them law-abiding will be added.

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I enter not into the vexing question of prison labor. Some system, whether the contract system, the public account system, or the piece-price plan, or some other, I do not know which, must be adopted. The occupant of our penal institutions must be kept at work. And not only at work, but at some labor by which when freed from restraint he can earn an honest living. Whichever of the above-named systems will accomplish this the most successfully is to be chosen in preference to the others, whatever other advantages or disadvantages they may have.

There are still people in the world who feel, if judged by their acts and words, that the criminal is outside the pale of human consideration and sympathy; that having made his bed he should be suffered to lie in it, and make himself as comfortable as he may unaided by assistance from the law-abiding. Such fear that if his condition is made fairly comfortable, an influence to keep him law-abiding will be let go. These scrutinize with careful eye all attempted legislation for the bettering of our prisons, and assist to prevent undue softening of prison rigors. They sometimes put themselves in the way of legislation to carry out needed changes. They would doubtless be shocked at the brutality of the old treatment of prisoners, but are yet behind the demands of the present age. A little more thought would lead them to see that unkindness never did any good in this world.

Still others have no interest in the inmates of our jails, houses of correction, and prisons. Out of sight they are out of mind. Other matters touch their lives with more force, and to these other matters they give their attention. The writer once heard the then popular pastor of one of Boston's churches express his surprise that so many people were interested in the poor fellows shut up in the prisons. As for himself he declared that he had no interest in them. For these utterances he was magnificently rebuked by Wendell Phillips. A few years after this the then popular pastor fell from his high position, and he may have learned to have some interest in those upon whom the law has its grip.

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To the thoughtful man there are at least four reasons why he should be interested in prison reform. Why in other words he should be determined that a more humane and Christian spirit should be carried into our prisons. To a consideration of these I ask the readers' attention.

In the first place the criminal, in spite of his degradation and his lawlessness, is a human being. As such he deserves the kindest possible treatment. Society has the right to deprive a man of his liberty, but no right whatever to abuse him. It may treat him as a dangerous member of society, but not as a wild beast. What man would treat a wild beast with the ferocity or contemptuous indifference that until John Howard's day was the portion of the incarcerated? Surely, there is room for the display of feelings, and the acts, of humanity.

In the second place, judged by its results, the way sketched in the earlier part of this article is the wiser way. Criminality has not been increased, but rather lessened by more humane treatment of those under sentence of the law. Some, at least, have gone out into society prepared and determined to be law-abiding and useful citizens. The expense of prison maintenance has been materially lessened. By a farther development and application of the system, improved as it will be by added experience, soon better results may be looked for. From the purely utilitarian standpoint the reformation of our prison system should be urged.

In the third place it may be well to consider the object of putting the law-breaker under duress. Why do we shut the prison door upon the condemned criminal? To this question but three answers can be given. Two or more of these will be combined in the answer of the more thoughtful.

We imprison the breaker of laws to punish him. What do we mean by the use of the word "punish?" By some the

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upon him an equal amount of discomfort and injury. This is the eye for an eye, a tooth for a tooth, or the tit for tat principle, and unworthy of a Christian age. However, it is to be more than suspected that this idea is not yet eradicated from our penal codes, nor from our practice in administering them. Or do we mean that by natural law there abides in society the right and power to use the principles of retribution, to bring upon the evil doer, evil in his relations to society, arbitrary penalties? Society may have the right, as it certainly has the power, to do this, but how careful, discriminate and wise the exercise of this right, and the use of this power ought to be, every one can see. At the very least, the welfare of the violator of society's laws ought not to be left out of the account.

If, then, we admit that the punishment of the offender is one object, what is another? Evidently the protection of society from the mischievious deeds of the ill-intentioned. It may, I think, be granted that for self protection society may restrain the guilty of overt injurious act by depriving him of his liberty, and if thoroughly assured of its necessity, may, under certain circumstances, deprive him of his life. It is evident again that this right must be exercised with great care lest more wrong be done than prevented, and society damaged in its moral tone and rights, rather than protected. Then the humane method which looks to the training of the criminal, in body, brain and soul, that he may be a good citizen, and no longer endanger the comfort, peace, welfare or property of society will subserve better the purposes of protection. Of this there is no doubt.

Or, again, to the thought of some, reformation of his evil ways is the main object of the restraint put upon the condemned criminal. The restraints of prison life may induce a habit of obedience to law, the opportunity for meditation offered by solitary confinement will be helpful, the recognition which must come to the condemned man in his cell, that the way of the transgressor is hard, all these will be salutary in their influence. But to them should be added instruction

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in religious and moral truths, and in trades, that shall enable him to earn an honest living when once more a man among men. It is then not too much to say that, every possible object had in view in depriving the ill-intentioned of his liberty is best served by the more philanthropic methods now being tested in some of our penal systems.

A fourth reason for a different treatment than the convicted criminal has often received, yet remains to be stated. Does the responsibilty for his crime rest solely upon the violator of law? Does any share of responsibility and blame rest upon society or the public? It is evident, if we are compelled to answer the latter question affirmatively, the conclusion is inevitable that the kindest, wisest treatment is due from society to the criminal, that considerations of brotherhood should govern that treatment, that that treatment should be the fruit of long and conscientious study. It is evident that society has no right to put upon him who is under the ban of its legal condemnation a single unnecessary pang or deprivation, but in the fullest sense to "remember those in bonds as bound with them."

To find an answer to the question upon the correct solution of which so much turns, is now our purpose.

Is it not true that almost every law so far partakes of human infirmity as to work injustice in certain cases? Is it not true that laws are sometimes so unfortunately drawn that those technically guilty suffer fully as much as those morally guilty? Are not laws so frequently modified that the wisest of us need to keep our thoughts well about us, would we avoid criminality? Think of the partial enforcement of some of our statutes. Certain classes of wrong doers receive the full penalty, others but a part. All these things lessen the ordinary man's reverence for law, lead him to feel that there is an antagonism between him and the laws of the land, and

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our custom of compromising with criminals. A man secures a large sum by fraud and betakes himself beyond the reach of the law officers. Soon a proposition comes to him to return a portion and retain the remainder. This custom violates every one of the objects sought to be accomplished by the punishment of the evil doer. By this is the planner of schemes of embezzlement, etc., encouraged.

In political and business morality how fearfully attenuated often is the line that divides right from wrong! An honored senator of the United States, with his crutch beside him, was lying ill upon a lounge in his rooms. He was approached by one with an offer of stock if he would vote for a certain matter under consideration. He sprang from his couch and chased the bribe offerer from his presence with the crutch as a club. Yet that bribe-refusing senator said to a brother senator but a brief while after, "You vote for the matter under my care, and I will vote for that matter you are interested in, although I know nothing about it." The bribe-refuser was now a bribe-offerer. At any rate, the moral difference is exceedingly narrow. Some who have acute moral apprehensions cannot perceive it. In the commercial world it is supposed lawful to get an advantage in a bargain by an acted lie, by a false statement of cost or value of the goods, or certain tricks well known to the trade. A certain salesman well known to the writer, once declared that if his employer told him to sell a piece of goods for "all wool," he should tell every customer that it was all wool, though he might know it was not. Is it any wonder that certain minds make no distinction, and are easily led to appropriate the property of others in such way that the law lays its hand upon them? Society then does share the blame and responsibility in some degree. The treatment received by the convicted evil doer should be modified by this fact. Society should seek to undo, so far as possible, its harmful work upon the character of the criminal. Reformation may well be then the principle aim of punishment, that the man under condemnation of the law may be restored to his old position.

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From what has been said it may be assumed that the law-breaker has rights which the public are bound to recognize and assure to him, and wrongs which should be, under our Christian civilization, righted, not alone for his own sake, but that of the public as well.

In closing, attention may be called to the fact that several states, notably New York and Massachusetts, have entered upon the work of prison reform. It was the writers privilege recently to visit and inspect the reformatory at Concord, Mass. In this institution, which is under the superintendency of Colonel Gardiner Tufts, the more humane, Christian, and advanced principles of penal discipline are in use, in charge of one who is himself an enthusiastic believer in them, and well-fitted by nature and experience to test thoroughly their value. Let those interested in this matter visit this institution.

Rev. E. A. Perry.

Article XXVIII.

Thoughts Concerning the Ministry.

It is an established fact, long ago settled, that the Christian ministry holds an important and vital relationship to human affairs; that it fills a place in the world of mind and morals, not supplied from any other source. That it has been a powerful agency for good in the Christian centuries that have passed, is unquestioned by candid minds; that it is a leading factor in all reformatory, enlightening and Christianizing movements of the present age, is recognized throughout the civilized world. Whether it is to continue, in the generations that are to come, to exercise the same healthful and saving influences as in the past, will depend almost wholly on the character of those who are to be Christian ministers in the future. While we may truly say that the ministry is a

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divine institution, yet, like all human agencies which the Almighty employs here on the earth, it must possess a personal character of its own, fitting it for the peculiar work it has to do. The truth which the minister proclaims may be divine, but he is himself but human, an imperfect instrument; an instrument, however, which is capable of self-improvement; yea, which is under special obligations to "go on to perfection," by reason of the fact that he claims to know the perfect laws of life. The nature of his message to men, and of his office among men is such, that the nearer he approaches in his own character the ideal he lifts before them, the more effective and fruitful will be his ministry.

In our zeal to increase the number of ministers in our communion, we should be careful not to present unworthy or wrong motives before young men, in asking them to enter the ministerial office. It is far better to struggle along with a small number who love the ministry and its work so much that they are ready to endure its trials and privations, than to swell our ranks with those who come in chiefly because of the "attractions" that are held out to them. No young man is fit to enter the ministry, who does not see in the noble service of God and man to which it calls him, its chief attraction, and the leading inducement for him to enter it. It is the most reckless kind of folly to throw out this bait of "attractions of the ministry," in trying to catch young men for its service. He who does not discover for himself what its real attractions are, will never make a worthy or successful minister; for the very spirit that should prompt him to enter the ministry will make him forgetful of self, and fill him with a desire to serve others. He cannot become a true "minister" only to the extent that he becomes like his Master, who came "not to be ministered unto, but to minister."

To say to young men that the ministry offers better inducements than other callings, from a worldly point of view, is to deceive them, and to degrade and dishonor the sacred office. Any one who enters the ministry simply on that recommendation is doomed to disappointment; and he is the first one

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to leave the ministry, because he entered it with an unworthy motive—expecting pay for his service in worldly emoluments and material rewards. A man who goes into the ministry with the question upon his lips, "Now I wonder if I shall be supported, and be able to make a living?" is quite sure not to be supported, and will find it difficult to make a living by his profession. Such a man lacks the one essential qualification for a successful minister, viz., sufficient faith in God, in man and in truth, to enter their service unselfishly, and trust that the faithful laborer is "worthy of his hire." The question of "support" answers itself, in the case of every worthy, consecrated minister of Jesus Christ. A comfortable support awaits any man who has the physical, mental, and spiritual qualifications for the ministry. He may not become rich, as the world goes; but there is no question about a reasonable compensation, if he will *only keep steadily at work;* refrain from croaking, faultfinding, and constant worrying because he may not receive as much salary as he needs or deserves. The manifestation of such a spirit is almost sure to result in a still greater reduction, and may prompt his congregation finally to ask him to send in his resignation.

Following these more general remarks, we desire to offer some specific suggestions on the character and work of the Christian ministry, which several years of experience and observation have verified.

First, the minister must, above all, be a true man. This may seem a self-evident proposition; but nevertheless it needs to be emphasized, because the minister is often regarded as either more or less than an ordinary man, and because ministers themselves sometimes forget that they must be true men first, and ministers afterward. And it is not strange that such should be the case, when his treatment by the people frequently leads a man in the ministry to feel that he is somehow exempt from the rules which govern the conduct of other men, in the business affairs of life. This very spirit among many people, so well meant, so considerate, and intended only for the good of the ministry, oftentimes has the

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effect of making ministers feel unmanly. While the office he fills is entitled to all the honor, reverence and respect that was ever given it, the minister himself is entitled to no more consideration in business affairs than any other man. No special favors should be granted him, because he is a minister, that would not be granted him if he were filling any other position. His character as a man ought to be sufficient guarantee for his integrity and trustworthiness; if it is not, certainly it is a fraudulent proceeding for him to use the sacred office which he unworthily fills, as a shield and protection.

If a minister is paid a living salary for honest services rendered, then there is no reason why he should not pay the same price that other men pay for what he buys—expecting no special favors in the shape of free passes, half fares, goods at cost, or anything of the kind; and if the circumstances of his parish will not allow him sufficient compensation to live in a manner he may think necessary for a clergyman, then let him have the courage to do what other men have to do in similar circumstances—curtail his expenses and live in humbler style, that he may by all means live within his income. And the people to whom he ministers, who are unable to pay him all he should have, must not expect that he can live in as fine a house, or in as elegant style, as the pastor of some neighboring church, who receives double the salary. By all that is just and righteous in this world, let the church which employs a minister, encourage him and his family in their honest efforts to live within their income. In this way, they can greatly aid their pastor in acting the part of a true man in the community, and show the world that a minister of Jesus Christ should and can possess the most independent, practical, and genuine spirit of manhood.

Secondly, the work of the successful ministry demands a variety of talent. This truth no one can fully learn except by some years of experience in the ministry. If a minister would be truly successful in his calling, he must be able to do quite a variety of work, and possess abilities for adapting

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himself to a variety of situations and conditions. No vocation in the world makes a greater drain upon all human faculties and powers, than the ministry; and he who succeeds best in this calling, in this age, is the man who finds ample opportunity to use all the talents God has given him. Certainly, no person needs abundant physical resources, more than the minister; no man uses his brain more than the acceptable preacher, in these days; and it is certain that no one is called upon to give out of his sympathies to others, in sorrow and distress, so much as the faithful pastor. In the pulpit, he uses some of the forces in every department of his being. He draws from the physical, intellectual, moral, emotional, affectional, imaginative and spiritual realms of his life, if he preach with effectiveness and power. The true preacher speaks from the centre of his being, as a whole man. He holds in self-poise all the variety of powers he possesses. Standing upon the basis of the physical and intellectual, he speaks from the high vantage ground of moral and spiritual truth. He throws himself more truly into his utterances, than does any other man who addresses his fellowmen; hence, the earnest, devoted, enthusiastic preacher becomes exhausted sooner than any other public speaker. The exalted nature of his theme, the intense desire on his part to impress his hearers with its vast importance, the enlistment of all the higher and finer forces of his nature, as well as those of the lower and coarser —all these things combined tend to exhaust his vitality and deplete his energies far more than any other form of public address. What is frequently called the minister's "blue Monday" is often nothing else than the natural reaction that takes place, when the vital forces have been overtaxed on Sunday.

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but in a different direction and for a different purpose—that yield the best results in the ministry. The same energy, earnestness, enthusiasm, sound judgment and practical com mon sense which give business men success, are needful in the ministry. But, while all this is true, it is equally true, that the minister must posssss and exercise qualities that are not called for in any other vocation among men. He deals with humanity in a different way, and is associated with men for a different purpose than are others. His object in speaking to them and working with them, is of a vitally different nature than that which is set before the lawyer, the physician, the merchant, the statesman—in fact, we might include all other professions and callings of men. To the extent that his position is a unique one, unlike any other man's, to that extent he must possess a fitness for the office; must constantly keep to the front those elements and forces of his nature which characterize the faithful minister of righteousness, being "thoroughly furnished unto every good work." "a workman that needeth not to be ashamed, rightly dividing the word of truth," "giving no offence in anything, that the ministry be not blamed."

Thirdly. The one chief aim of the ministry should be to bring human life into harmony with the divine life. Men are sinful, unhappy, dissatisfied, because they are out of harmony with God; because they are trying to live outside of the divine laws of life. It should be the aim of the Christian minister to bring human wills and human dispositions into harmony with the divine will and the divine disposition. The burden of his preaching should be the same as that which gave Paul such marvellous power over men, expressed in his own strong language, "We pray you, in Christ's stead, be ye reconciled to God." The true, faithful minister of

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power, does he come to sinful, doubting, sorrowing souls and try to lift them into a purer and serener atmosphere; but in the name of the world's Redeemer, for the sake of those who need healing and saving, by the power of the Almighty Spirit of grace and truth, does he labor to deliver those who have all their lifetime been subject to bondage, into the glorious liberty of the children of God.

With a perfect God as the author of truth; with a perfect law, designed for the guidance of human life, in each and every phase of its experience; with the all-conquering power of love as the ruling motive in the divine government, the consecrated minister can come to his fellow creatures with the most sublime message ever delivered to man. In whatever condition of want or distress he finds men, he can confidently assure them of peace and satisfaction, if they will only turn trustingly to their heavenly Father; and, whether he succeed in turning the sinner away from his evil course, in bringing peace and trust to the sorrowing heart, in removing doubts from skeptical minds, in encouraging the weak and faltering disciples, or making still stronger those who are already "followers of God, as dear children," in it all he is lifting human life into a greater degree of harmony with the divine.

Finally, the secret of the true minister's power is two-fold: viz., 1, the divine source from which he draws all his truth and inspiration; 2, his own Christ-like personality. We hear it frequently asserted, that the pulpit is losing its power over the world; that its influence is waning, and that it will not need more than another century of "advanced thinking" to make obsolete the vocation of the preacher. It is easy to make assertions, and all this kind of talk is nothing more. But it is of small consequence what this class of persons may think or say, or prophesy, so long as well-established facts indicate directly the contrary result. And the facts are, unless we have totally misapprehended them, that never in the history of the world, has the true preacher and faithful minister had the influence that he holds to-day. Not as a priest,

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not as an infallible oracle of God, not as a dictator, nor as a mouth-piece for the people, does he hold the sway he once did, and thank heaven he does not. But, as an interpreter of the Divine will; as a humble servant of God; as a helper and comforter in trouble; as an educated and refined, yet vigorous moral power; as a leader in reforms, and a champion of every noble cause, the Christian ministry never held so high a place in public confidence as it does to-day. And so long as it continues to draw its inspiration from the only legitimate source, the Divine word of truth; and so long as it maintains a high Christian character in its personnel, it will go on "conquering and to conquer," in each succeeding generation.

When we consider that there are more than ninety-thousand Christian ministers in the United States, the most of whom give at least one hundred sermons and religious addresses each year, preaching upon the same general themes, drawn from the same book, and frequently from the same texts — each one speaking essentially to the same audience through the year, and many of them through a term of years,— we begin to gather some faint idea of the wide-spread influence of the preacher, and the permanent hold he has upon the people of this most independent of all nations. What other class of public speakers begin to command the public attention that the preachers do? What orator, with the most impressive manners; what lecturer, with the profoundest and most fascinating themes; what jurist or statesman, with all human history, law and government as subject matter of his discourse could hold the attention of the humblest and smallest congregation of worshippers, year after year, to which an obscure preacher of the Gospel speaks, with the Bible as his text-book?

It is because the world needs, and will continue to need Divine truth, that the Bible is not outgrown, after all these centuries of progress and achievement, and will not be outgrown so long as humanity is imperfect; and it is because divine truth uttered by the human voice, and embodied in the human form is the most effective way of proclaiming it to

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men, that the living, active preacher is still needed, and will continue to be needed while sin and sorrow are in the world.

We close these reflections with a quotation from Rev. Paxton Hood's recent work, "The Vocation of the Preacher;" "The pulpit is a Christian institution; Gibbon, the satirist, the historian and the slanderer of early Christianity, says, 'The custom of preaching which seems to constitute a considerable part of Christian devotion, had not been introduced into the temples of antiquity, and the ears of monarchs were never invaded by the harsh sounds of popular eloquence until the pulpits were filled with sacred orators, who possessed some advantage unknown to their profane predecessors.' Such is Gibbons' sarcastic way of stating the fact of the rise and origin of preaching in the world. It was derived from no precedent nor example in the schools of Greece and Rome; it emanated from the example and commission of our Lord. In the brief period during which Julian the Apostate cast down the youthful church, and permitted the empire, in the language of Gibbon, to breathe the air of freedom, of literature and of paganism, Julian himself sought to institute preaching for the purpose of teaching the doctrine of paganism and idolatry. Of course such an institution for paganism would be, must be impossible. Preaching is an eminently spiritual power; as its spiritual functions fade, it dies down into the merest machinery. Paganism and Atheism are little better than exhausted air-receivers. The wings of faith and noble speech can find no vivacity nor movement. But in all the ages of Christianity and especially all the more living ages, it (the pulpit) has been the ægis, the palladium, and almost, it may be said, the oracle of the church."

Rev. S. P. Smith.

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ARTICLE XXIX.

The Christian Consciousness and Endless Punishment.

THE conclusions affirmed or suggested by a preceeding essay on the Christian Consciouness generally considered, in the last January number of this Review, may be thus re-stated:—

While truth is one and unchangeable, an individual's conceptions of the truth vary with his mental furniture or standpoint. In other words, and more specially, the residuum of our religious experience determines in a large degree the contents of our theology. This residuum, being the work of the Holy Spirit in us, may be and ought to be used as an authority in the interpretation of the Bible or of any other work of the Holy Spirit. In fact it has ever been the chief power in the elaboration and application of religious truth. It give srise to the Christian mode of apprehension, which in these days has been recognized as a distinct faculty, and has received a name, "The Christian Consciousness." On all sides men have objected. But their objections have been found in the name alone, or have orignated in a misunderstanding of the intention of it, or again in some abuse of the faculty. For practically there is a psychological necessity of using the faculty to some extent, and of relying upon it with some degree of confidence, whether we confess it or not. Indeed, when acting nominally in its own province, and without restraint, the faculty is infallible. It comes to pass, however, in the progress of the church toward truth not before recognized, that this faculty seems to render different verdicts in different people. We may therefore take evidence as to which verdict is really Christian, and which on the other hand is due to some of the various biases that have been rengent in us. Any proposition (old or new) alleged to be a product of the Christian consciousness must in general sustain the following tests: is it consistent with itself ith theBible, and with undoubted truths? Is it found in all Christian times? Is it prominent in the best Christians, and in modern times? Can the adverse verdicts be explained

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on grounds other than Christian? In addition to these there may be other tests, proper to the special subject considered.

The purpose of the present essay is to inquire what is the verdict of the Christian consciousness on the doctrine of endless punishment. What in this doctrine is indicated in the various manifestations of the Christian character — thought, feeling, conscience, whatever in a man is Christian? I shall begin with the historical part of the subject, and for the sake of brevity shall be confined to generalizations and typical examples.

The church of the first three centuries in the East was a specially pure and almost ideal church; and its testimony is therefore of special value. According to some historians this church taught the doctrine of universal restoration. Other historians differ on the question of the dogma; but they are mostly agreed that the dominant influence was that of the schools of Alexandria and Antioch which were Universalist; and in general that the doctrine of the everlasting punishment of the wicked did not enter largely into their life as Christians. It was sometimes preached as a threat, but it was not implied in the main principle of their theology; nor was it regarded as a thing to be desired or worked for or prayed for. In other words the Christian consciousness generally was clearly opposed to the doctrine of endless damnation and in favor of Universalism.

Afterward the church in the East became the state church, and one great source of its purity and dignity—namely the persecution it had suffered—was removed. Then the multitudes crowded in, and brought their paganism with them; and gradually the church declined until in a few more centuries the empire in the East became, as another has said, "one of the most despicable forms that civilization has yet assumed." Parallel with the disappearance of true Christianity, Universalism also disappeared—a fact of some value as negative evidence for the same conclusion as before.

The early church of the West is commonly regarded as a less pure form of Christianity. For the preceeding civilization

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or character was more hardy and enduring than that of the East, and was therefore less easily displaced or reformed by Christianity. It was perhaps on this account that the dominant influences in the Western church were dogmatically and in some other respects opposed to Universalism, at least after the time of Augustine. For example, the doctrine of hell torments "was agreeable to the instincts" of Tertullian. But in this respect he goes beyond the church, beyond his more illustrious and influential successor, and quite outside Christianity. His case will come up again. Afterward at some distance came the "Dark Ages" in which there was little Christianity and little evidence of Universalist sentiment. There was however one great man, the greatest of several centuries, John Scotus Erigena; and he was through and through Universalist. And the small favor in which his doctrines were held was not entirely due to this element of them. Among the pious who are the witnessess in this question, he was better received.

Afterward came the Scholastics dogmatically opposed to Universalism, and making much use of the opposite doctrine. This is true however only in one department of their life, the intellectual—morally and emotionally they may sometimes be quoted on the other side. But they were not the best representatives of Christianity in their time. By far the best religon in the Middle Ages was found among the conservative Mystics. Their testimony is strongly for the ultimate salvation of all. The fact that they sometimes held the orthodox eschatology seems to be due to some external pressure or to some inward bias, for the doctrine of final perdition is clearly not a part of the general current of their Christian life. Not to quote individuals, when a generalization is at hand — that much praised book German Theology, by many pious souls elevated to the side of the Bible, doubtless represents the spirit of the Mystics. It says, "Sin is so hateful to God, and grieveth him so sore that He would suffer agony and death that one man's sin might be washed out;" and again it represents Christ, "As though God in human nature were saying, 'I am pure simple goodness, and therefore I cannot will, nor

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desire, nor rejoice in, nor do, nor give anything but goodness. If I am to reward thee for thy evil and wickedness, I must do it with goodness for I am and have nothing else. Hence God in a man that is made partaker of His nature, desireth and taketh no revenge for all the wrong that is or can be done unto Him." Yet these men had no deficient sense of sin, but they had such a vivid sense of God's love that they saw God dealing with the sinner not in anger nor with an endless hell, but with a tireless and omnipotent love.

In the times of the Reformation the human mind to some extent broke the fetters of the past; and in its new-found freedom and under the inspiration of the Bible might naturally revert to the pure forms and doctrines of Christianity. It is significant that at a time there was a renewal of Universalism. For the freest and strongest religious consciousness ofthe time, we are justified in looking to the two great originators of the Reformation. Concerning the doctrine of endless punishment Luther writes: — "It is a severe and awful judgment. . . were it not a judgment of God, it would be mere malice, arbitrary power, and injustice." . . One must "shut his eyes. . . holding God as the highest goodness. . . although He here seems to act against and beyond all reason . . . and to be mere anger and injustice. . . Nature and reason cannot bear it; it terrifies too much for them; weak faith caunot bear it; it is too offensive for that." On this account he advises that this terrible doctrine be preached only to those long confirmed in the faith; lest the revolt ot the nature be stronger than the faith, and the hearer be thereby driven from the church. Luther himself believed the doctrine, against his nature, because he thought it was in the Bible. He was able to do so with an appearance of consistency because he held that our human nature even in the regenerate is so far corrupted as to be unreliable. He thought his "consciousness" was not Christian. In these days we judge otherwise.

Of the more tolerant and kindly Zwingle so much in this line can be said, that to some he has seemed to be a Universalist in doctrine. This interpretation of him is apparently

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not true, and probably for the same reason as in the case of Luther: he thought the Bible taught endless punishment. But the better instincts, intuitions and sentiments of his nature protested against that doctrine, and in some parts quite prevailed. He believed in the salvation of unbaptized infants who die in infancy.

If we may instance one more notable Christian of that time, let Calvin be the man. When he called the reprobation of the wicked a "horrible decree," he substantially declared that according to his Christian sense, a temporal punishment is adequate to the case of the wicked. It may be added that some historians have esteemed Calvin to be the most Christian man of his time. But take the three great Reformers together and remember that they were God's men, and godly men, sent to establish not so much a better doctrine as a better life; and what does the character of that life indicate as to the requirements of justice?

Since their time the greatest individual religious influence (according to some estimates) is Schleiermacher, "the Origen of the Nineteenth Century." He is dominant in Germany, and to some extent in England and America. He was a Universalist and his influence is for Universalism. So that in the first named country and in Protestant France the doctrine of endless punishment has almost disappeared; and in English speaking countries some of his followers are professed Universalists, and others, "disciples of the larger hope" are apparently prevented from accepting Universalism, by exegetical and prudential reasons only. This statement is true in a less degree outside the professed following of Schleiermacher. In England for a century, the most distinguished and representative Christians have strong tendencies toward Universalism. Tillotson, Robert Hall, John Wesley, Coleridge, Maurice, Farrar, Plumtre; and in the United States, Ballou, Channing, Bushnell, Mulford, are representives of large and growing bodies. Here in America thought has been freer and the hope is more often expressed. During our heroic period of the Revolution, and with many great men since, it has found, special favor.

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This tendency, observed in history, has not been confined to those distinguished in religious affairs. Sir Isaac Newton who for several reasons is a good witness on the Christian consciousness, was a Universalist. Kant is quoted as inclined the same way. Emerson, whom Father Taylor thought to be the most Christlike man he had ever met, and who as a witness here would with many good judges outweigh a hundred theologians, was I think, a Universalist. His name suggests the poets. They too have been accustomed to express the natural outgoings and deeper tendencies of their soul's unhindered by traditional forms and creeds; their testimony is of great value. Nearly all the great poets of this century, Gœthe, Tennyson, perhaps Wordsworth, the two Brownings, Whittier, Lowell, Longfellow, and others are quoted by the Univeralists as favoring their doctrines.

But the "orthodox" reader, if any have read so far this sssay, will perhaps say that this generalization is too narrow — the exceptions too many; or it may be true regarding some of the Christian activities, that they look toward the salvation of all men, or would be satisfied by this result only. But there are other men that testify to everlasting punishment, and other tendencies that require this doctrine for their fufilment.

I come then to consider the exceptions. Let Tertullian be heard. In his days the Christians suffered much and were grievously persecuted by their enemies; but he found compensation in the thought that hereafter conditions should be reversed. He pictured the future with the saints in heaven witnessing the burning of their enemies in hell and exclaimed: "Oh, glorious spectacle! How I shall admire, how I shall laugh, how will my joy be magnified in seeing so many kings, whom the apotheosis of men had exalted to heaven, cast down into the lowest depths with Jupiter and his witnessess, in beholding the judges who have persecuted the name of Christ, devoured by a more terrific fire than that into which they cast the Christians! . . . And in order that I may see such things, and feast my eyes on such spectacles, what need shall I have of your liberality! . . . Faith grants us to enjoy

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them even now by lively anticipation. But what shall be the reality of those things which eye hath not seen nor ear heard nor hath it entered into the heart of man to conceive!" Enough. This is not Christian but fiendish. It must be the kind of "exception" that "proves the rule." Yet this sort of thing has appeared through the ages, in one form or another. Jonathan Edwards, who has been called "the greatest of the sons of men" and "the greatest theologian that America has produced" repeated in general statement the very doctrine of Tertullian, elaborated it in all its diabolical significance, and proved it by many potent considerations. Add to this that the same Edwards (if a recent writer has correctly quoted him) wrote in his dairy: "Resolved so to live, as to secure the greatest amount of future happiness" and may it not be that we have overestimated his wisdom and the quality of his Christianity. He however recognized that the nature of the saints must be greatly changed before they can have their joy intensified by the sight of the sufferings of the damned. In other words hell is not consistent with the Christian consciousness as it exists in this world—which is perhaps enough for the present purpose. In these days we have outgrown Tertullian and Edwards; their influence has nearly passed away; and the doctrine mentioned is now comparatively scarce. It appears perhaps only in the shadowy form of a philosophical speculation as given by a living theologian. He says it may be necessary to the highest happiness of the saints that there exist in the universe and for sake of the contrast, some being suffering eternal misery. This is substantially the same doctrine as before; but mark the advance; now it "maybe," then it "was for a certainty."

Another exception. A distinguished historian and theologian has recently claimed that the "conscience approves endless punishment and expects it." Now the conscience being a part of the consciousness (as above used), this fact, if it be a fact, is manifestly a necessary part of our generalization. But many will deny the fact. The conscience clearly calls for punishment and for future punishment; but that it calls

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for endless punishment (except in the case of endless sin) is so seldom testified to-day, is so thoroughly rejected by many Christians that we may fairly regard this man's conscience as sophisticated. He goes on to say that conscience calls for the execution of vindictive wrath on the extraordinary sinner, that the honor of the law of God may be vindicated. But here again is no proof of endlessness—rather to the contrary. For the believer in endless hell, expects the sinner to be abandoned in hell and allowed to go on sinning forever—breaking God's laws and dishonoring Him throughout eternity. On the other hand the Universalist believes that God's law is not "better honored in the breach than in the observance." The sinner must not be allowed to go on sinning until he has gone to the point where God's grace cannot bring him back (if there be any such point). The prodigal is left to his degradation and husks until he is sick of them (and God can make him sick of them), until he willingly returns to his Father's house, and ceases to transgress. Such an event does honor to the Father. "The best elements within us" demand that He be honored and obeyed. And Universalism is the only theory that provides for the complete vindication and honor of His law. But this is not all of Dr. Shedd's case. His consciousness is to some extent Christian. He says that he maintains endless punishment "against all the recoil and opposition that it elicits from the human heart;" it is "the most unwelcome of all the truths of the Christian religion;" and "none but God would dare to sentence a man to eternal misery for sin; and none but God would dare to execute the sentence.'" Taken as a whole, then Dr. Shedd is not altogether a pagan, though he

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work. We may remark that this very objection was by the Roman Catholics urged against Luther's doctrine of salvation by faith. It is true of both these doctrines that they are capable of such abuse. If they are abused, however, it is not by their fault, but by the fault of the people. Let us look at the facts with regard to Universalism. "The Universalist church has no foreign missions." True; but it has home missions. Moreover it is comparatively a young church, and on the whole has probably done as much missionary work as certain "orthodox" churches had when they were of the same age. This is however only a small part of the question. The first great missionary body was the Eastern Church, which derived little if any of its motive from a belief in everlasting punishment. Its leaders were often pronounced Universalists. Of the greatest of them, competent historians have said: "Certainly if any man deserves to stand first in the catalogue of saints and martyrs and to be annually held up as an example to Christians, this [Origen] is the man." This could not be said of spiritual indifference. Afterward the Nestorian church made a record almost as honorable as that of its predecessor. But it appears not to have held the doctrine which is now declared to be necessary to sustain missionary effort. In all later history no more creditable work of this kind has been done than by the Moravian church. But this church has been notoriously loose on the question of future punishment, and if it has not favored Universalism it has certainly not relied on the contrary doctrine for missionary impulse. Again, we should not forget that the missionary zeal of the present day has arisen not in the time of the prominence of the doctrine of endless woe, but in the time of the decadence of that doctrine. Much more might be said to the same effect, not only from history but also from psychology, but the objection seems so far from truth as to call for nothing further in this connection.

I have yet to hear of any movement or activity of the Christian soul that looks to or implies endless punishment. The conclusion seems to be that consciousness so far as it is Christian, and so far as it is rightly interpreted, including the con-

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science, desires, hopes and affections, demands the salvation of all men, and will be satisfied with nothing less.

The urgency of this demand is more manifest if we observe that it is prominent in the best Christians and in the present age. All will testify that "as a rule, it is the rude, cruel and barbarous who contemplate endless punishment with little repulsion;" while, in proportion to the purity and excellence of one's Christianity, one becomes more sympathetic, kindly, loving towards men, and zealous for their salvation.

What is true of individuals, is also true of the race. In this day of the rapid increase of churches and of great missionary activity, the doctrine of endless punishment is very seldom heard (as compared with former times). The language of it remains; but there is not much faith in it. Several incidents have lately occurred, that go to show this fact. A distinguished theologian has recently published a book expounding the doctrine of endless punishment in all itsfulness. And yet, though the book is written with great ability, and is adorned with such graces of style as to rank it almost among the classics, it has "fallen dead"—the world is not interested in the subject—or if interested, dares not contemplate the implications of the language of creeds. he same writer has more lately exhibited the state of faith, by the following consideration: Men profess to believe that thirty millions of heathen are every year going down to endless perdition. Yet statistics show that these Christians are willing to contribute on an average only about a dollar each to save them. They show their faith by their works. On the other hand the soul seems to be sloughing off a constraining shell, and to be rejoicing in a free and better life. It is not yet very confident of its strength but is trying its wings. Its destined career is indicated by its hopes and ardent aspirations; and many are surprised to find these hopes are but the outgrowth of what had been in them before unrecognized. Whence the passionate language of Farrar and Beecher, and the people's grateful acceptance of it; or the stately philosophy of Mulford, by many orthodox so highly esteemed; or the pious fervor of Maurice:

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"I saw the fulness, sufficiency and willingness of Christ to save me and all men, in such a manner, as constrained me to venture my soul into his arms; and if I had ten thousand souls, I would have trusted them all to his hands. And O, how I did long that every soul of Adam's race might come to know the love of God in Christ Jesus." Again Plumtre "quotes Maurice as a representative instance of the way in which the doctrine of Universal Restoration commends itself to devout souls, not because they are indifferent to sin or take inadequate views of the holiness of God; but because they have felt the misery of the one, and the blessedness of the manifestation of the love of God in Christ which has translated them into the other." Facts such as these led Olshausen to say: "Universalism is without doubt deeply rooted in noble minds; it is an expression of the longing for perfected harmony in the universe." It is not difficult to account for the fact that many good men have not formally so testified nor professed as a doctrine. For there are abundant reasons in corrupt human nature, in the perversity thereof, in education and environment, and in an inherited faulty exegesis, for believing and teaching almost any doctrine agreeable to pagan philosophy and to the lower instincts of human nature which are still of great influence in many otherwise Christian men. So, if we had time and ability to discover the true and secret life of the pious in all history, and if that which is whispered in the ear were proclaimed on the house-top, should we not hear the restitution of all things spoken by the mouths of *all* God's holy prophets since the world began? I think we may go even further. If the implications of Christianized human souls are indicative of theological truth, what shall we say of the Spirits above, even of Christ and of God? It is recorded that when David heard of the death of Absalom, he uttered a passionate cry of grief which he repeated eight times. The Rabbis commenting thereon said that at each of the seven cries, one of the seven gates of hell rolled back, at the eighth the lost spirit of Absalom was received into Paradise. May it not be true that even the griefs of God's favored ones are potent in

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heaven? And shall not the sorrows of Great David's Greater Son prevail for those whom he loved? Shall not he who wept over sinful Jerusalem and who tasted death for every man, see of the travail of his soul and be satisfied? Yea, also, "God has no pleasure in the death of the wicked but that the wicked turn from his way and live." He so loved the world of wicked men that he gave his only begotten son that the world through him might be saved. He desires (or wills) all men to be saved and come to the knowledge of God. These are "outgoings" of God's nature. But the tendencies of God's nature are the laws of the universe; and they must be accomplished.

Now for the application. A distinguished preacher in New Haven, who believes in the Christian consciousness, finds much in him "that leaps at the very mention of the Eternal hope," and "gives wings to the thought." And against this he apparently urges only "a tendency to fixity in evil, by the formation of evil habits." As if this tendency were stronger than God! Or as if when God shall be done with this tendency, He can not set another at work to repair the damage—as in the case of the Prodigal Son. There is a tendency in all men to death. But God intervenes and raises them up. Has any one proved that in the analogous case, He will not do likewise?

The Andover men are in the same predicament. "Any theories claiming to be founded on the Bible, yet against which the Christian sentiment rebels, must not be accepted." And this, too, when all parties seem to be agreed that the doctrine of endless punishment is the most offensive of all the theories claiming to be founded on the Bible. Some, even in their own church have discovered the conclusion of these two premises.

Before speaking of that conclusion let me add a third instance of a worthy professor in Boston University who says of the doctrine "that fails to satisfy the highest that is within us, its day is done, its life is departed, and there is no resurrection." And again, as to the doctrine of endless punishment,

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"distress haunts us;" and "the Scripture teaching concern-future retribution, is one which with our present knowledge, we cannot adjust to our moral sentiments and convictions." Does he discover any tendency to a solution of the contradiction, other than the growing rejection of certain parts of "orthodox" exegesis? With the growth and refinement of the Christian temper in him and in others, does he see any tendency of sympathy and those "moral sentiments and convictions" to become feebler or to yield to the offensive doctrine? Or does he expect that added "knowledge" will so change his nature after the suggestion of Jonathan Edwards, that the love and sense of justice which now forbid him to rest and find peace in the damnation of his brother man, and which movement of his soul he now thinks to be the highest there is within him, will be changed to indifference concerning others or to hatred of them? Now we are commanded to love our enemies, that we may be like our Father in heaven. Then shall we be commanded to hate them? That a father and a mother may rejoice at the sight of their wayward child in an endless hell, is love to become hate or to be done away! If so, away with it! Let it be crucified! O, men of the New Orthodoxy, Love was crucified once. Shall it be so again!

No. Thank God there is a better way. The logic of the situation must soon be manifest and accepted. The progressive orthodox teach:

1. That the Christian consciousness is right.
2. That the Christian consciousness is Universalist
3. [Here they seem to have stopped thinking.]

But they are sincere men; the stop will not be long. And then in the language of one of them; "Old doctrines will be seen to have a better meaning, neglected truths will be restored to their proper relations, and the church will rejoice in a larger freedom and life."

George T. Knight.

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Article XXX.

Can Wages be Raised by Vote?

If Mr. Powderly had recommended this question for discussion at the meetings of the several labor oganizations throughout the United States and instructed these bodies not to report the issue of the debate until the end of six months, a very different result would have been reached from that which we have witnessed.

A little reflection will show that this question is fundamental. If it is found upon examination that the rate of wages does not depend upon any arbitrary conventional arrangement; that it is not a question to be decided by resolution or vote, but depends upon causes far above political or individual action, then much of the discussion that has taken place was irrelevant and the action proceeding therefrom was the result of mistake.

The assumption at the beginning was that the rate of wages could be raised by vote; that it was only a matter between the employer and employed, that if one demanded and the other acceded to the demand the matter was settled. Another assumption was that an increase in the price of labor was the same thing as an increase of wages.

Let us see how far this is true or whether it is true at all. The price of labor is the nominal sum the laborer receives for his work. The rate of wages is the purchasing power of the sum received. Thus his wages are high when they can be exchanged for a large amount of commodities, and low when he can obtain a comparatively small amount in exchange, no matter how the nominal sum of his wages may be expressed. These two elements must be taken together to determine the compensation the laborer receives.

For example, let us suppose a man who earns ten dollars a week and that his earnings will buy a barrel of flour. He strikes for twenty per cent advance and gets it. By and by he wants a barrel of flour. He calls upon his grocer and is told

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that in consequence of labor movements the price of flour has advanced; that it is now twenty per cent. higher, or twelve dollars a barrel, just the amount of his advanced wages.

It will be seen that here is no increase of wages; and this results from the very simple operation of an increased cost of production that arises from an advance in the price of labor. If one cancels the other there is no increase in the purchasing power of wages.

But the objection from the workingman's stand-point is that an advance of wages—so called—need not be followed by an increased cost of production, and hence, in the case above cited flour should not have been sold at a higher price.

This is a vital point; and if the objection is well taken, the rate of actual wages *can* be advanced whenever organizations of workingmen unite in sufficient numbers to secure cooperative action. The question now arises if there is no increase in the cost of production when labor, the chief element of cost in every product made by human industry, received a higher reward, by what law or legerdemain are the deductions of mathematics to be set aside?

Perhaps it will be said that while the cost of production may be increased so far as the employer is concerned who pays an advanced price, yet this is not such an advance as will compel the purchaser to pay a higher price for the product. This leads to the conclusion that the profits of the manufacturer or dealer, or both, are enormous and can be curtailed. This assumption is utterly groundless. The average rate of profits is fixed by a law as inexorable as any that govern the movements of trade. Abnormal profits arising from exceptional conditions are sometimes gained; but these exceptions only show the rule to be otherwise.

There is a popular delusion concerning the rate of profits. It is generally supposed that if manufacturers and employers were so disposed, the rate of wages could be easily advanced and still leave ample reward for invested capital and the skill and enterprise required in the conduct of business. The history of industrial enterprises completely overthrows this as-

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sumption. It has been clearly proved that the profits of cotton manufacture have been less rather than more than six per cent for the last fifty years. It is more than probable that the same can be said of the manufactures of wool and iron. The current belief of the large profits of trade arises from the error of ignoring the doctrine of averages. An exceptional short period of business is taken as the gauge of average results. The marked prosperity of a few superior business men is taken as the measure of common success in trade. No account is made of the hundreds whose profit in business net them only a comfortable living, and no reckoning is kept of hundreds more in every considerable community whose unsuccessful attempts end in bankruptcy.

To arrive at just results a period long enough to include a business cycle must be covered. A decade of unusual prosperity may show great fortunes made from this or that branch of trade. But this is only one side of the account. The next decade will bring depression and financial panics that will not only cut off all chances of successful business, but will sweep away much of the accumulations of prosperous years. Alternate periods of favorable and unfavorable conditions must be taken together and the results of both will give the true equation of profits.

The question then is—Are the profits of business large enough to admit of any general marked increase of wages within short periods of time? Evidently not. If we get a clear idea of the source from which wages must be paid it will be seen that any great increase is impossible. It has been estimated upon the basis of our national Census, and from industrial reports from every part of the country that to add fifteen cents a day to the pay of the wage-earners of the nation, an increase of nearly eleven thousand millions of dollars, ($1,100,000,000) in value would be required, an amount representing more than one tenth of the entire products of the country for any entire year. The estimated annual profits of capitalists are put at four hundred and fifty million dollars ($450,000,000) —less than one half the sum required to in-

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crease the pay of wage-earners fifteen cents a day. It is estimated that the savings of the people, who may be considered small capitalists, represent a like sum, or an aggregate of nine hundred millions of dollars,—($900,000,000).

The history of the industrial development of the great nations of the world clearly points to the fact that the basis of that development is *increased production.* This increased production enters the channels of trade, enhancing the wages of the laborer with which this increased production must be bought. The connection between wages and production is constant and inseparable. Though sometimes obscured by the complexity of industrial phenomena, the rivalries of business and the competitions of trade, the relation cannot be broken. The law of supply and demand will assert itself, and though obstructed for a time, the law persists; and like the force of gravity does its accustomed work as soon as the obstruction is removed.

The conclusiveness of this argument will appear if we follow this line of industrial development and mark how production of every kind has out-stripped the increase of population. The gain in the great cereal crops of our country keeps largely in advance even of our rapid growth in numbers swelled as they are by unparalleled immigration. The increase of minor crops and especially of garden and orchard products is enormously greater still. A similar increase is seen in clothing and in all wearing material. When we bear in mind that that this annual product is perishable—absolutely so in the case of food, and practically so with clothing by the dictate of fashion—we shall see how inevitable is the logic that connects increased production with increased means of subsistence for the masses. Consult any veteran dealer in any consumable product who remembers the conditions of trade and the resources of his customers forty years ago. He will tell you there has been a large increase in the consumption of nearly every commodity and most of all in those articles sparingly or never used in former times because regarded as too expensive luxuries. A hundred articles could be named that were

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beyond the reach of the masses of workingmen half a century ago, but which are now in common use.

With what do the masses purchase their commodities if not with the wages earned by their labor? Does not this prove that increased production means that there is more to be divided among the people creating the added product? and does not this mean higher wages?

The evidence on this point is so cumulative that every branch of trade in every nation furnishes its conclusive proof. Statistics of foreign and domestic commerce demonstrate it, in general, and every new merchant ship and every added ton of freight carried over the thousands of miles of rail-road built each year in the different countries of the world, adds a new link in the chain of evidence found in every chapter of the industrial history of Europe and America.

We reach the conclusion, then, that a higher rate of wages attends the advance of civilization in obedience to a law too strong to be resisted. Here and there for a short time adverse conditions may retard the speed of the vast machinery that adds millions annually to the wealth of the world. But in this we see no nulification of the law,but only its vindication. A short crop checks the accumulation of wealth. What follows immediately? A higher cost to the consumer of the products made scarce by deficient harvests. This is a decrease of wages, because the same rate will purchase less food. On the other hand, a superabundant harvest lowers the price of food; and this is an increase of wages, because the same sum will purchase a larger amount of the products cheapened by abundance.

This shows the folly of those schemes for the mitigation of the evils arising from industrial depression that seek a remedy by crippling production. As a panacea, this would be equivalent to advising an asthmatic patient to put himself on a short allowance of air. Whatever lessens production enhances price, and this, as has been shown, lowers wages. Working upon short time, restricting the use of machinery, limiting the number of apprentices, and in short everything that lessens

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the aggregate of wealth, diminishes the common stock from which wages must be paid.

But perhaps it will be asked—Is there no work for the labor reformers and no mission for labor organizations? There certainly is and the need was never greater than now. So long as ignorance or greed or anything stands in the way of a full development of a nation's resources; so long as prejudice blinds the eye of reason to a just discernment of mutual rights and mutual obligations, so long as avarice or vanity diverts the channels of wealth from noble to ignoble uses; so long as the perversity of human will can turn good to evil and lessen where it cannot destroy the beneficent workings of industrial laws and social obligations, there will be a field for cooperative effort wide enough to employ every agency until the most perfect development man can reach is wrought out.

David N. Johnson.

Article XXXI.

Our National Defenses.

It is assumed by many that there is no adequate defense of a nation except such as is to be found in the sinews of war. Our writers on the subject have pictured elaborate schemes of Military defense, in which heavy guns, torpedoes, iron-clads etc. are the only recognized elements of strength. They have deplored our present lack of them as a National weakness, and are even now urging upon Congress and the people a large expenditure of money that we may be put without further delay in better fighting condition.

Lieut. Eugene Griffin of West Point has written a pamphlet which is issued by the Military Service Institution in which the following is advocated:—

"A complete system of seacost defenses means, first an outer line of warships; second a skirmish line of torpedo

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boats; third, an inner line of land fortifications and channel obstructions; fixed electrical torpedoes; with a reserve of war-ships, torpedo boats, gunboats and other such appliances; wrought iron casemated batteries costing a hundred thousand dollars for every gun placed in them, and breach loading rifles, weighing fifty tons and costing fifty thousand dollars apiece, are among the items which competent army engineers reckon absolutely necessary for safety and protection. Revolving armored turrets, earthen batteries with seventy feet of compact sand to protect them, machine guns such as Hotchkiss, and Gatling and Maxim and Gardner have supplied from American shops for foreign countries, are some of the appliances which are needed to give us peace on our borders."

Is this then the way to preserve peace? To arm ourselves with the deadliest weapons possible and assume a hostile attitude toward the rest of the world?

Henry P. Wells in an article on "The Defenses of our seaports," in Harper's Magazine Nov. 1885, unites with Lieut. Griffin in this view. He says:—

"The noted bruiser is treated by all men with studied courtesy; and there is no such sure way to preserve peace as to inspire your opponent with wholesome dread of a contest."

These men then would have our Nation pattern after the "noted bruiser;" and arm ourselves with deadly weapons, display our fighting qualities, and seek to terrify the world into a studied courtesy towards us. We could almost suspect Mr. Wells of "studied" irony here, for surely he must understand that the studied courtesy shown towards the noted bruiser is far removed from genuine respect or honor, and is not at all the feeling which any patriot desires other nations to exercise towards us. And the attitude of the bruiser depending on his fighting qualites to "command" courtesy is not at all the feeling which any intelligent citizen desires our government to display before the world.

This scheme of military defence is a delusion and a danger concerning which our people should not allow themselves to be blinded by men who have axes to grind; men whose profession is that of war or Military Service, or men whose busi-

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ness it is to make or sell ordnance and iron-clads; or perchance Congressmen who may have the prospective handling of the expenditures.

It is significant that these doleful complaints of National weakness and appeal for increase of Military power come almost entirely from men who have been trained to war, and who can expect no opportunity to distinguish themselves in a time of peace.

We who are trained to the arts of peace believe there is a better way; and we may be credited with as fair a knowledge of our National condition, relationships and dangers, and with having as vital interests at stake in the welfare of our country as they who write upon the other side.

And first we desire to point out the objections to the plan proposed. Note the expensiveness of war defenses. Lieut. Griffin estimates that an expenditure of about $50,000,000 would put the eight principal ports of our country in a state of adequate protection against war risks. Mr. Wells estimates that 61,000,000, would make nine chief ports impregnable. Plans have been proposed in Congress placing the amount needed for Military defense, at $128,000,000. In this connection we may get some light from the experience of other nations.

According to Mr. Lewis Appleton's figures, Russia expends annually on her Military system $230,512,500. Great Britian $168,653,915. France $155,603,775. Germany $113,123,-745. Austria $67,068,695. Italy about $60,000,000. Spain and Turkey $30,000,000 each. And even little Holland $17,-500,000. Nearly a billion dollars annually in Europe.

And who can set any limit to the expenditure of our Government if we shall commit ourselvers to these schemes of

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Griffin outlines would require an enormous annual expenditure to maintain even in the most favored times of peace, as witness the figures above quoted for the nations of Europe. And such a scheme means to put the yoke of a Military system upon the neck of our Government, with grievous and irremediable burdens of taxation to be borne ever afterwards. Peace would thus be found almost as costly as war, and National support become a curse to the people.

And with all this it is not at all sure that we should have an efficient defence in time of trouble.

As Mr. Wells himself says, "At the close of the war we had the most powerful artillery in the world. But our guns are now mostly obsolete because of the great advance in the science of gunnery."

Our past expenditures for Forts and Batteries have been mostly thrown away as for the the same reason they are now comparatively useless.

No one can wituess the wonderful progress of the last fifty years and see how rapidly the old has given place to the new, without feeling that the works of to-day are also very likely to be outgrown. Progress has not ceased. We have by no means reached the ultimate of improvement in the arts of war. The development of gunnery may have approached a limit. But the use of electricity has but scarcely begun; and what more probable than that when we have built our ironclads and batteries, cast our monstrous guns, and spread torpedoes in our harbor some Edison, developing the study of Aerial Navigation, will reveal new methods of warfare, revo-

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One more consideration on this point. The proposed fortifications of nine of our principal ports can not be claimed as an insurance against foreign enemies. We cannot foresee the place of invasion. No enemy would need to sail up to our hundred ton guns and torpedoes when there are thousands of miles of seacoast and frontier to which the scene of war could be transferred. In case of war an enemy would seek our unguarded points, and we should be obliged to meet them with new resources, provided for and adapted to the occasion. Our costly seaboard defences would be only so much buried power which an enemy would simply pass by on the other side.

And now we come to the question, "What then shall be our National defenses?" To answer this let us first ask what are our greatest National dangers against which we need defence. Foreign invasion? No. Conquest and annexation, or territorial aggrandizement, chief cause of wars, is rendered altogether improbable in our case. The Nations of Europe, separated from one another by no natural barrier, and holding as many of them do, disputed territory, over which wars have been fought and jealousies still survive, are no example for us.

Our geographical situation is a better protection for us than all the standing armies of Europe would be. We talk about "Seacoast Defenses," but our seacoast is itself a defense scarcely to be improved by frowning guns pointed towards our neighbors away on the other side. We are reasonably safe from any sudden intrusion; and in these days of rapid inter-communication and close diplomatic relations it is scarcely supposable that any sudden danger from abroad can arise and seriously threaten us without due notice. They who assume that it may, talk as though men were all savages, and National life a kind of guerilla warfare engaged in without cause and followed without conscience. Not so. War may be a remote possibility but wise men do not give their chief attention to remote possibilities. The indifference and procrastination of Congress on this subject, so much com-

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plained of by these warrior writers, is to be commended rather than censured. For nearly seventy-five years we have had no foreign war, no use for elaborate seacoast defenses, and there is no more reason why we should hasten to build them now than at any time during that period.

The truth is we have other dangers greater than foreign invasion, and other defenses are more needed than these Military establishments. Our greatest danger is from the ignorant, disloyal and vicious masses within our own borders. We are far more likely to suffer from internal discord than from outward assault. And logically whatever will lessen ignorance, avert disloyalty and diminish vice is our best defence.

Our civil war was a costly affair; but since the war the one vice of intemperance has cost the people more than six times the whole National debt. The Civil war it is said sacrificed half a million lives, but since the war closed, intemperance has destroyed at least twice that number. Now we are not writing a temperance lecture. But from the standpoint of political economy we insist that any wise statesman will see in these evils a greater danger to public welfare and National prosperity than from foreign hostility, and a danger demanding more immediate attention.

We do not stop to point out all the dangers of internal discussion which threaten us, growing out of the strife between labor and capital, out of grasping monopoly, out of close legislation, out of corrupt politics, out of race prejudices, culminating in riot and outrage. Our danger here is a hundred fold greater than from foreign foes. Our greatest enemies are within, not without. If we must have a military force, let it be sent to Idaho, and Oregon, and California to protect the Chinamen from outrage and injustice, and maintain obedience to our laws within our borders. The hoodlums who commit these outrages are doing more to endanger our foreign relations than all that the Chinese Empire has ever done.

Mr. Wells says, "We invite attack by our weakness." That is not true of us if indeed it ever was true of any people. What Quaker ever "invited attack" by his unarmed non-

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combative policy? People who mind their own business and behave rightly toward others do not get into trouble. It is the "noted bruiser" who has frequent quarrels. Mr. Wells knows that it is the hostile attitude that invites attack, and that carrying deadly weapons increases fatal encounters.

The same is true of nations. Great Military establishments excite distrust, suspicion and fear instead of good will and fellowship. If, as is said, Europe be over a slumbering volcano, that volcano is its Military spirit and attitude, its armed peace. Sweep away all the standing armies and war navies of Europe to-day and a cloud of oppressive fear would pass from the minds of the people, and the world would breathe easier at once.

The masses of the people in Europe engaged in peaceful arts and industries, do not want to fight. It is the standing armies trained and equipped for war that are a constant menace to the peace of Europe, and impose the heaviest burdens of taxation upon the people. And to increase our Military establishments, to multiply means of destruction, and train men for war is to cultivate a fighting disposition, and with all the certainty of Fate to make easier the chances of a conflict with some foreign power.

There is a better way to preserve peace in our borders than by preparing for war. Let our statesman use all their influence to remove the causes of war, and they will do the Nation a vastly better service than by voting large appropriations for harbor defenses. Instead of lines of warships let the money be used to establish and aid lines of commerce. Instead of "obstructing" our harbors with torpedoes, lay more ocean cables, and put easy communication and cheap transportation within reach of the masses. While we do not say it is advisable, yet we believe that one free steamer run at Government expense by which the poor people who have come from other lands could visit again the home of their birth, would do more to preserve friendly relations abroad than all our iron-clads.

Instead of "barriers" let us build more life saving stations and seek to lessen the perils of travel by land and water.

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The whole nation would appreciate this and rejoice in it. Instead of forts let us build in our important seaport cities Immigrant Homes where strangers coming to our shores may be sheltered, protected from imposition, instructed in our language, customs, laws and Institutions and aided in establishing themselves honorably. Instead of great guns frowning defiance let us send messengers of peace to all nations, carrying the arts and sciences of our civilization to less favored lands. And above all let our statesmen apply all their energies to maintaining law and order and see that justice is done to all men of every color, creed or condition, that human rights are respected and iniquities suppressed. Our greatest danger is in doing wrong, and National righteousness our best defence.

The money which it is proposed to expend in Military defenses would be much more profitably employed in the moral, intellectual and industrial education of our people. Even in case of future war such a training would be the best. A hundred thousand educated men from private life would be a stronger force than a hundred thousand ignorant military. In this age, when mind not force rules the world the genius of an Edison would be worth more than an army in determining the fortunes of war. And as it is impossible to foresee from what direction any danger may arise, or what shape it may assume, we repeat it is unwise to place our reliance in costly appliances of war, which in case of future conflict may have become obsolete, and in case of prolonged peace will certainly be useless. On the other hand let us use

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GENERAL REVIEW.

Dr. Curry and the Second Coming of Christ.

The *Methodist Review* for September, informed its readers that the Rev. Dr. Daniel Curry, its able and scholarly editor, died at his home in New York, after a brief but severe illness, on Wednesday 17th. August, in the 78th year of his age. Dr. Curry, it will be remembered, succeeded Rev. Dr. Whedon, as editor of the *Review*, on the death of the latter, in June, 1885. He came to a difficult task, as Dr. Whedon was an editor of large experience and great excellence, scholarly and impartial in his discussion of all themes on which he wrote, and kind and Christian in his treatment of all from whom he differed in opinion. But Dr. Curry evidently did his editorial work to the satisfaction of the Church whose highest organ he conducted, and was just and generous in his treatment of contemporaries. In the QUARTERLY for April, 1887, we referred to and quoted liberally from an Article by Dr. Curry, on "The Second Coming" of Christ; and criticised as unsound and contradictory of utterances made in the same connection, his assertion that the question of the disciples in Matt. xxiv. 3. concerning the "end of the world," referred to the consummation of "the gospel dispensation." On the 6th. of that month he wrote us as follows:

"My Dear Sir, Your Review of April, came to hand just now, — i. e. within a few days, — and my attention was called to your note on my article in the January number of the *Methodist Review*. The objection you offer to the parenthetical clause, — making the *αιῶν* in Matt. xxiv. 3. refer to "the Gospel dispensation" is *well taken*, My further examination leads me to think, that the *Mosaic* and not the *Gospel* dispensation was intended. But it is manifest that the disciples had only a confused and inadequate conception of that about which they asked. They believed that Christ was about to set up his kingdom as an earthly ruler, and that his kingdom would supersede the Mosaic theocracy, — and the date of that transition was to them a matter of the greatest interest.

"In his note on Matt. xxiv, 3. Olshausen writes; 'It is remarkable that we *never* find the expression *συντέλεια τοῦ κόσμου*: the word *αἰών* indicates the *time* of the world, which passes away, whilst the world itself remains.'

"I thank you for the manner and spirit of your remarks, — but do

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not you conclude that I am out of harmony with the great body of orthodox scholars. Our May number will contain an article along the same line, by Dr. Terry. Your opposition to literalism and materialism in Scripture interpretation is all well; but not so your conclusion. Very Truly Yours, DAN'L CURRY.

The promised article by Dr. Terry, entitled "The Sermon on the Mount of Olives," we have read with great satisfaction and delight. It covers many of the points treated by him in his "Biblical Hermenutics," — several extracts from which were given in the QUARTERLY for January, 1885, — emphasizing, however, some points that were casually treated at first, and giving prominence to others that are subject to adverse criticism by those who still cling to the traditional interpretation. He begins his work by presenting in Tabular form, all the statements of our Lord, in substance, as they appear in the synoptic gospels. The discourse was probably uttered by our Saviour, in the Aramaic language, "and therefore no one of the evangelists has preserved the very words (*ipsissima verba*) he employed. Matthew, who gives the discourse in its fullest form, has a style conspicuously Hebraic; but Mark and Luke, though their versions are independent of each other and of Matthew's, agree in substance.

On the "Occasion and Scope of the Sermon," Dr. Terry has the following:

"According to Matthew, it was spoken in connection with our Lord's terrible denunciation of Jerusalem (Matt. xxiii, 34-39). The disciples awe-struck by the Master's words, called his attention to the magnificent buildings and great stones; but this act of theirs only drew from him additional words of fearful import: 'Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." (Matt. xxiv, 2.) Mark has no record of the words of denunciation, and Luke places them in [illegible] (Luke xix, 49-51; xxiii, 34-35), but all three sym-

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παρουσιας) and of the consumation of the age [dispensation] (συντελειας του αιωνος)? The whole prophecy purports to be an answer to that question. He mentions a number of things which must first take place, and also some things by which they may know when the end [catastrophe] is close upon them, but the day and hour of its consummation, he assures them, are known only to the Father. Nevertheless, he affirms, that day and hour will fall within the period of a [the then living] generation. No assertion throughout the entire discourse is more positive and emphatic than this: 'Verily I say unto you, this generation shall not pass away, till all these things be accomplished.' (Matt.xxiv, 34; Mark xiii, 30; Luke xxi, 32.) The scope of the prophecy would seem, therefore, to be clear beyond controversy. It had explicit reference to the overthrow of the temple and the fall of Jerusalem, and was designed to answer the disciple's question and inform them of the certainty and nearness of that great catastrophe."

Dr. Terry then takes up and examines the theory that two events, centuries apart in their appearance, were in the question of the disciples, and the answer of their Master. The improbabilities of such a theory are clearly set forth, the violence it would do to common sense in the understanding of language, and the imputation of paltering with his questioners in a double sense, which it would cast upon the Saviour. He then announces as the conclusion to which his investigations have led him:

That the occasion and scope of our Lord's apocalyptic prophecy do not warrant an expectation of finding in it either a double sense, or a description of two events remote from each other in time. On the contrary, it purports to be throughout an answer to the questioning of the disciples, foretells a number of events that would take place before the overthrow of the city, and others that would mark the end of the age. As to the *when* of their inquiry, it assures them that *all these things* would occur in their generation, although the particular day and hour were known to none but the Father. Moreover, the numerous counsels and admonitions addressed privately and yet so solemnly to the disciples, to watch and be ready for the great event, are emptied of all naturalness and propriety by the supposition that the things spoken of would occur centuries after their time."

Dr. Terry next shows, from a comparison of the figurative language employed by Christ, with similar expressions and figures used by the Old Testament writers, what meaning Christ's hearers would be likely to gain from his discourse; and then proceeds to consider the objections urged by some against his interpretation thereof, based on words employed by the Synoptists which are supposed to contemplate events which could not have taken place in that genera-

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tion. One of these is the passage Luke xxi. 24. where, referring to the great wrath about to be poured upon the Jewish people, Jesus says "They shall fall by the edge of the sword, and shall be led away captive into all the nations, and Jerusalem shall be trodden down by nations until the times of the Gentiles [or nations] be fulfilled." Another is the statement of Jesus, according to Matt. xxiv. 14. that the Gospel of the kingdom is to be preached "in the whole world for a testimony unto all the nations," before the end or the consummation of the age.' Another is Matt. xxiv. 3. rendered in the Authorized Version, "the end of the World." And the last is, Matt. xxiv. 34. "this generation."

To Universalists there is nothing new in the replies of Dr. Terry to these supposed difficulties. "The times of the Gentiles," are the times or "period allowed to the Gentiles to fulfill the divine judgments." Rev. xi. 2. is cited by Dr. Terry, in illustration of the meaning of Jesus: "The Court which is without the temple leave out, and measure it not, for it has been given unto the Gentiles: and the holy city shall they tread under foot forty and two months." "The whole world" in which the Gospel is to be preached before the end comes, is not the *κόσμοσ*, but the *οἰκουμένη*, a word "commonly applied to the inhabited regions of the Roman Empire, [or to Judea] and this is conceded by all competent authorities." See Luke ii. 1; Acts xi. 28; xvii. 6; xxii. 5. Of Matt. xxiv. 3. Dr. Terry says:

"The common translation, 'end of the world' has been a delusion to many readers of the English Bible, and this could hardly have been otherwise. But it is very strange that so many learned writers who have properly translated and explained *συντέλεια τοῦ αἰῶνος*, *consummation of the age*, should have paid so little regard to the question, What *age* is intended? They generally assume without question that the Gospel or Messianic age is meant. But, according to the whole trend of Gospel teaching, that age had not come when Jesus uttered this prophecy. It was only "near," or at "hand." The "*consummation* or *end* of the age is equivalent to the Hebrew phrase *end of the days*, commonly rendered in the Septuagist, *the last days*. Now, the uniform teaching of the New Testament, is, that Christ's whole ministry fell in the end of the days, or last days of an *αἰων*, or age. But surely it was not in the end of the Messianic age; that age still stretches on into the indefinite future. It was toward the close of the Mosaic, Jewish, or pre-Messianic *eon*, and near the beginning of the Christain *eon*, that God brought life and immortality to light by the Gospel revelation." See Heb. ix. 26; i. 1; 1 Peter i. 20; 1 Cor. x. ii.

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We cannot forbear quoting Dr. Terry once more in answer to objections to the interpretation of Matt. xxiv. xxv: "The significations which, under the pressure of a dogmatic exigency, have been put upon the phrase 'this generation,' in Matt. xxiv. 34. and its parallels, must appear in the highest degree absurd to an unbiased critic. It has been explained as meaning the human race (Jerome,) the Jewish race (Clarke, Dorner, Auberlen,) and the race of Christian believers (Chrysostone, Lange). But what a senseless platitude for any one, and especially for Jesus, to say: "The human race, (or the Jewish nation, or Christian people) will not pass away until all these things be accomplished? Who could ever be thought to have entertained a different opinion? The evident meaning of the word is seen in such texts as Matt. i. 17; xvii. 17; Acts. xiv. 16; xv. 21 (by-gone generations, generations of old,) and nothing in the New Testament exegesis is capable of more convincing proof than that *γενεά* is the Greek equivalent for our word *generation*, that is, the mass or great body of people living at one period — the period of average life-time. Even in such passages as Matt. xi. 16. Luke xvi. 8. where the thought of a class of people is implied, the persons referred to are contempleted as contemporaries. Manifestly, the statement that 'this geueration shall not pass away until all these things be fulfilled,' indicates substantially the same time limit as the statement that 'there are some standing here who shall not taste of death until they see the kingdom of God.'"

Dr. Terry has evidently out-grown the so-called Orthodox notion of a Last Day Judgment, and adopts the more rational and Scriptural doctrine of the present and continuous awarding to men according to their deserts. His statement to this effect is explicit and forceful:

Matthew xxv. 31-46, is a most impressive picture of the administration of the Lord Jesus Christ, from the hour of the signal overthrow of Judaism until he shall have delivered up the kingdom to the Father. (1 Cor. xv. 24.) We miss the true scriptural doctrine of judgment [*κρίσις*] when we conceive it as confined to one last day, and consisting of a formal rehearsal of every act of human history before a tribunal at which the individuals of all nations and times are to be simultaneously assembled. The mediatorial reign of Christ may, indeed, appropriately end in some such sublime review, and this has been the common belief of the Church; but God is judge of the living as well as of the dead, and it is a grave fallacy of interpretation to represent 'the day of the Lord,' or 'the day of judgment' as something deferred to the close of human history. The Old Testament doctrine is, that 'the kingdom is Jehovah's and he is ruler among the nations.' (Psa. xxii, 28.)' Say among the nations, Jehovah reigneth; He shall judge the peoples with equity. He cometh, he cometh, to judge the earth; he shall judge the world in righteousness, and the peoples in his truth.' (Psa. xcvi, 10-13.) The Old Testament is full of such teaching and the day of judgment for any wicked nation, city,

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or individual is the day on which the penal visitation falls. The judgment of God's saints is manifest in every signal event which magnifies goodness and condems iniquity. This divine administration of the world, which in the Hebrew Scriptures is the work of Jehovah, is represented as now committed unto Christ. The Father has given him 'authority to execute judgment, because he is the Son of man.' (John v. 27.) This great truth was specially foretold in the prophecies of the Messiah's work. (Isa. xi. 3-5 ; Dan. vii. 13-14 ; Mic. iv. 3 4.) The Son of man came in signal judgment upon the apostate nation when Jerusalem fell. That was the first conspicuous exhibition of his judicial work, and marked the crisis and end of the pre-Messianic age. The judgment scene of Matt. xxv. 31-46 should, therefore, be understood not of a single scene to be witnessed ages hence, but of a divine procedure which had its formal beginning at that crisis of dispensations, and is going on with the progress of the Messianic age. Christ is now King and Judge, but all things are not yet subjected to him, and he must reign until he shall have put all things in subjection under his feet.) 1 Cor. xv. 25-27.) "

We gladly welcome the utterance of such views, and especially that they are addressed to the class of people who will read them in the *Methodist Review*, but who might not be induced to give them any consideration if presented, as they have been many times during the last century, in Universalist publications. They are true exegesis, and must be accepted yet by all whose authority for truth is the word of God.

Religious World.

Rev. Dr. Dexter, editor of *The Congregationalist*, writes to that paper from London that:

The substantial Universalism of one section of the Church of England is finding frequent expression. Prebendary Row of St. Paul's Cathedral has lately published a volume entitled Future Retribution Viewed in the Light of Reason and Revelation, whose great object appears to be to break down the historic doctrine of the Church on the subject referred to. One chapter is devoted to the urgency of the

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infinite love and mercy in Christ. He devotes one chapter to the question, Does Human Probation Termimate at Death? After vigorous reference to various ways in which good and kind-hearted people have sought to relieve the character of God from the stigma which, it is assumed, is cast upon it by the view long common in the Church, he concludes that there is not a word in the New Testament which limits probation to this life. It was only yesterday morning that Canon Farrar preached at St. Margaret's, Westminster, a sermon in which he took a like view: assuming that some mitigating theory is essential; that the notion conveyed by the old couplet,

> Between the saddle and the ground,
> He mercy sought, and mercy found,

suggests a view of the case too strained and artificial fully to satisfy the mind, and therefore, on the whole, landing at the same place with his brother dignitary."

— It is becoming a very serious question with thoughtful persons in the New World, Can we endure the strain which the yearly reception of hundreds of thousands of ignorant and depraved men and women from all portions of the Old World puts upon our American Institutions? Such is the increase of immigration that it may well be feared that we shall soon be compelled in self-defence to institute measures of restriction. For the year ending June 30th, 1887, the total immigration received at the six chief seaports was 483,116, an increase over the corresponding twelve months, of 154,221, nearly fifty per cent. If to these figures we add the immigration through Canada, about 42,000, the total for the year would be 525,000. This is the largest immigration in any year except three — 1880-81, when the number was 669,431; 1881-82, 788,992; 1882-83, 603,322.

Until recently Germany has for many years led in furnishing the army of immigrants. In 1882 that country furnished nearly one third of the enormous total of that year — 250,630 out of 788,992; while Great Britain, including Ireland, furnished 170,423. During the year just closed, Great Britian furnished 160,783, as follows: England and Wales 74,783; Ireland, 68, 180; Scotland, 18,638. Germany's contribution was 106,539 — 54,000 less than one half the number of the year 1882. Sweden and Norway come next on the list, 58,741. Italy sends 47,532, the largest contribution, by nearly one-third ever received from that country. Russia, Finland and Poland sent 36,837; Bohemia and Hungary 19,807; Denmark 8500 and Switzerland 5213. The smallest contribution was from France, 5034 and only 26,277 during the last six years. Of the total immigration of 483,116, received by sea, 376,005, or more than three-quarters,

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entered at the port of New York. Boston came next with 36,209. Baltimore received about the same number, and Philadelphia stood forth with 31,048.

— An ancient Phœnician sarcophagus has been dug up at Sidon which was found to contain a mummy and a great deal of valuable jewelry. The body when unrolled was in a remarkably well preserved state, hardly any change having taken place. The value of the discovery is estimated at $800,000, but this perhaps will prove an exaggaration. The date of the sarcophagus has not yet been determined, but it probably anedates the Christian era by nearly or quite a thousand years. The lid bears an inscriptian of seven and a half lines in it of nician and also in Egyptian characters. The translation of Phœcourse is awaited with unsual interest. Probably more such discoveries also remain to be made.

— Race prejudice at the South dies hard; indeed it seems to take on a new lease of life in Georgia, the following law having recently been enacted by the unanimous vote of its House of Representatives.

"An act to Regulate the Manner of Conducting Educational Institutions in this State, and to Protect the Rights of Colored and White People, and to Provide Penalties for the Violation of the Provisions of this Act, and for other Purposes.

"Sec. 1. Be it enacted that from and after the passage of this act, no school, college or educational institution in this State, conducted for the education and training of colored people, shall matriculate or receive as a pupil, any white person; nor shall any school, college, or educational institution, conducted for the training of the whites, receive or matriculate any colored person as pupil; nor shall any school, college or educational institution receive and matriculate both white and colored persons.

"Sec. 2. Be it further enacted that any teacher or manager or controller of either of such institutions violating the provisions of this act shall be punished as prescribed in section 4310 of the Code. If such institution be a chartered one, then not only the teachers thereof but the President, Secretary and members of the Board of Trustees or other persons filling corresponding offices who shall knowingly permit the same to be violated shall be subject to indictment and punished as aforesaid.

"Sec. 3. Be it enacted that at all laws and parts of laws in conflict with this act be and the same are hereby repealed."

Section 4310 of the Code, referred to in section 2 of the bill, reads thus:

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This law, let it be borne in mind, does not apply to the Public Schools in Georgia. The Constitution and laws of the State have already provided against the possibility of the whites and blacks being educated together at public expense. It is aimed wholly at private Institutions of Learning. The occasion of alarm to the State of Georgia was the discovery made by the Board of Visitors to the recent Anniversary of the Atlanta University—an institution for the education of colored youth—that among the four hundred and fourteen students of the school were seven white pupils, children of the professors and of a white missionary. The visitors were shocked, and in their report to the Governor, asked him to bring the matter to the attention of the Legislature for such action as might be deemed necessary. The Governor, in his message, rehearsed the facts, and characterizing them as inconsistent with the laws and settled policy of the State touching the education of the race, suggested that the $8,000 annually appropriated to the Atlanta University from the income of the *land scrip* donated to the State by congress for promoting "the education of the industrial classes, especially in agriculture and the mechanical arts," be hereafter applied to the founding of a normal school for colored children, or to some school already controlled by the colored people. Before the Committee on Education, to whom this portion of the Governor's message was referred, could report, Colonel Glenn, not a member of the Committee, reported the bill given above.

There is a rumor that political influences will be brought to bear to prevent its final passage, but it may feared that race prejudice is stronger in Georgia than even political partizanship. This prejudice is carried even to such an absurd extent that at the Teachers' Institutes, held in connection with the Peabody Trust, the colored teachers are not permitted to occupy the same hall with the white teachers. The entire programme is repeated for their benefit, a speaker who gives an address to the white teachers speeding immediately after to the hall where the colorered teachers are waiting, to repeat the address there. An amusing feature of this system is that while white teachers, who happen to be too be late for their own exercises, do not hesitate to sit with the colored teachers, in order not to miss an address, and no harm was ever known to come of it, the social fabric of the State would be shaken to its foundations if a single colored teacher were to stray into the hall occupied by the white teachers. At the last Teachers' Institute in Atlanta, a few days ago, the Superintendent made the unfortunate mistake of forgetting all about the colored

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contingent, and omitting to have the programme repeated for them. After they had waited a while and perceived that they had been overlooked, they dispersed and could not be reassembled. The blunder was an unfortunate one to make just at this time.

—It is gratifying to know that even in Georgia there are not wanting among the whites some who see great progress among the colored people, and great reason to hope for continued advancement and prosperity. The Savannah *Georgia News* makes the following statement:

"In many of the counties of this State the number of the colored tax-payers is gradually increasing. Doubtless the same thing is heard in many of the other Southern States. There is no doubt that the colored people have a great deal to contend with in their struggle to improve their condition. Without anything in their past history to be proud of, and without anything very promising, apparently, in the future to inspire them with courage and hope, it is rather remarkable that they are doing as well as they are. Having all the drawbacks which are attached to ignorance to contend with it is not surprising that their advancment is slow. There are not wanting individual instances of thrift among them, which would serve as excellent examples for a class of white people found in not a few localities in the South."

"A very considerable proportion of the population of Savannah is colored. What progress the colored people have made, and what they have done toward securing homes since they began to look out for themselves can be easily seen by visiting the city's suburbs. For years they have been quiet but persistent purchasers of real estate. Their settlements, just without the municipal limits, almost encircle the city. It must not be supposed that all of their houses are mere shanties. Some of them are quite pretentious, and are surrounded by well kept gardens. These homes were not paid for in a year or two, but represent the proceeds of years of toil and the most rigid economy. On some of them there are still mortgages, which, there is not much

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which were bought for $100 could now be sold readily for $1,000. Within two miles of the Court-house in this city, there are now as many as one thousand pieces of real estate owned by colored people. This certainly looks as if they were making some progress. The white people are glad to see their material improvement, and are always ready to lend them such assistance as they can afford."

— It is said that the key to the mysterious "Hittite" inscriptions has at last been found by Captain Conder, who will shortly publish translations of them. The inscriptions were found in various parts of Asia Minor; for instance, at Hamath on the Orontes in Syria, and at Jerabis on the Euphrates. They have hitherto been an interesting puzzle to scholars. They are in relief, but Captain Conder some time ago pointed out that they bear some resemblance to the well-known Egyptian hieroglyphics, although the latter are in intaglio, or cut below the surface. The full value of his discovery will not be known until his book is published; but it is supposed that the so-called "Hittite" inscriptions prove to belong to a pre-historic race, evidently of Turanian origin, who occupied Palistine before the Jews, and had affinities with the ancient Assyrians and Babylonians. The discovery, according to Captain Conder, throws an "astonishing" light on the ancient history of that portion of the East —

— Notwithstanding the vigorous efforts which have been made to destroy the slave-trade it still continues. British vessels in the Red Sea, have lately captured four slave dhows, and the Egyptian Government has fitted them up as cruisers for the suppression of the infamous trade. The slavers were never so bold before. They take their human cargoes to Jeddah, which is the port of Mecca on the Red Sea, and they boldly incur the greatest risks. A few weeks ago the launch of a British man-of-war was attacked by a slaver, and six Englishmen were wounded in the fight. The dhow was, however, sunk, and forty-three slaves were rescued.

The slave-dealers are Soudanese, the followers of the new Mahdi. All restriction upon slave-stealing in the Soudan being now removed, they have once more tapped their old source of supply in Southern Darfur and the Bahr el Ghazal region. Slaves are being driven by thousands to Khartoum. If the dealers can only smuggle their victims over to Jeddah and Mecca their profits are enormous. Young women and big boys who can be driven over to the coast at a total cost of not over $25 apiece sell readily in the larger Arabian towns for from five to ten times the amount.

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— Those who have a fancy for statistics will be interested in the following tabular statement in regard to Sunday Schools in the United States, presented by Mr. E. Payson Porter at the recent International Sunday School Convention at Chicago:

United States.	*Sunday Schools.*	*Scholars*	*Teachers and Scholars.*
Alabama	3,048	158,126	177,427
Alaska	8	1,550	1,577
Arizona	32	1,369	1,591
Arkansas	1,368	69,918	78,912
California	725	60,126	67,272
Colorado	278	20,532	23,385
Connecticut	1,083	141,647	160,351
Dakota	801	30,843	36,471
Delaware	217	22,706	25,619
District of Columbia	177	34,968	38,810
Florida	670	36,009	40,695
Georgia	5,291	283,414	314,311
Idaho	43	3,223	3,619
Illinois	6,477	531,974	603,978
Indian Territory	222	8,586	9,679
Indiana	4,491	366,684	413,582
Iowa	4,500	270,000	333,000
Kansas	3,544	214,422	246,554
Kentucky	2,647	225,801	257,407
Louisiana	522	32,617	36,748
Maine	1,325	92,750	104,375
Maryland	2,241	252,550	279,969
Massachusetts	1,628	227,612	255,851
Michigan	3,373	252,870	300,000
Minnesota	1,752	94,340	107,957
Mississippi	1,614	84,677	96,444
Missouri	3,260	232,002	259,411
Montana	30	4,230	4,650
Nebraska	2,150	118,525	137,975
Nevada	31	3,526	3,591
New Hampshire	524	48,000	54,686
New Jersey	1,977	234,163	266,099
New Mexico	45	1,345	1,570
New York	6,584	913,658	1,028,933
North Carolina	4,197	197,937	231,513
Ohio	6,751	618,118	796,163
Oregon	290	20,749	23,280
Pennsylvania	8,776	955,868	1,078 619
Rhode Island	371	41,408	46,565
South Carolina	1,667	103,315	116,369
Tennessee	3,340	249,600	284,160
Texas	3,097	190,625	213,786
Utah	31	5,755	6,132
Vermont	631	53,300	61,188
Virginia	3,652	277,781	320,459
Washington	129	6,950	7,371
West Virginia	1,888	120,311	140,023
Wisconsin	1,610	114,369	130,030
Wyoming Territory	54	2,424	2,698
Total	99,762	8,034,478	9,141,648

The Universalist's share in this showing is 634 Schools and 53,553 teachers and scholars.

—In a recent number of the *Contempary Review*, Aachdeacon

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Farrar has an article on "Africa and the Drink Trade," which presents some awful facts for the consideration of the great commercial power of Christendom. He charges that British commerce is doing far more for the destruction of the African tribes, by carrying to them the worst kind of spirituous liquors, than Christendom has done for the salvation of Africa by stopping the African slave-trade. Sir Richard Barton and many others bear the same testimony. "It is my sincere belief," says Sir Richard, "that if the slave trade were revived with all its horrors, and Africa could get rid of the white man with the gunpowder and rum which he has introduced, Africa would be a gainer in happiness by the exchange." The same substantial conclusion is enforced by the testimony of native chiefs. What makes the matter worse is that these facts have been officially brought before Parliament by Government inquiries and nothing is done to stop the wrong which is at once destroying the native population and paralyzing English and other commerce. Nay! worse than this; the English government has absolutely interferred to prevent the exclusion of rum from the African communities, when African chieftains have attempted to exclude it. In Madagascar the able and courageous king, Radama I., paid the duty and ordered every cask of rum to be staved in on the shore, except those that went to government stores. The merchants of Mauritias (which was sending the rum to Madagascar), complained; the English officials interfered, and from that day to this the cursed stuff has had free course, and deluged the land with misery and crime." In 1883 the natives of the South Africa Diamond fields petitioned to the Cape Parliament to have the public houses removed six miles from the fields, but the petition was rejected. These are apparently typical facts. Some pitiful entreaties are quoted by the Archdeacon from native chieftains to the English government to put a stop to this destructive traffic. Thus, for example, King Malike, the Mohammedan Emir of Nape, to Bishop Crouther: "Barasa, barasa, barasa; by God! it has ruined our country; it has ruined our people very much; it has made our people become mad—For God and the Prophet his messenger's sake he must help us in this matter—that of barasa. We all have confidence in him. He must not leave our country to become spoiled by borasa." No one can read this article without a profound conviction that the liquor traffic cannot be left to *laissez faire* and the law of supply and demand. Christianity has destroyed slavery and the slave-trade; its next battle-field is drink and the drink trade.

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CONTEMPORARY LITERATURE.

1. The Christian Platonists of Alexandria. Eight Lectures Preached before the University of Oxford in the year 1886; on the Foundation of the late Rev John Bampton, M. A. Canon of Salisbury. By Charles Biggs D.D., Assistant Chaplain of Corpus Christi College. New York, Macmillan & Co. 1886. 16mo. pp. xxvii,304. $1.50.

The Bampton Lectures, interesting and valuable as a series, have probably never been devoted to a better theme than the one treated by Dr. Bigg, in the volume before us, which is an eminently suggestive contribution to an understanding of the progress of Christian doctrine in general, and especially to the Greek, as distinguished from the Latin thought. Clement of Alexandria and Origen, Clement's successor in the Theological School, are after Philo and the Gnostics, the chief subjects of the volume; and they find in Dr. Bigg a generous admirer, and a judicious critic, as well as a warm defender from the assaults and anathemas of the Latins. The distinctive and distinguishing peculiarities of the Alexandrine School, — "the consistency and power with which virtue was represented as a subject not merely for speculation but for practice; the sympathy and magnetic personal attraction of the teacher; but above all the Theology, to which all other subjects of thought were treated as ancillary," — are clearly presented, and the shades of differences in the opinions of the two great teachers in that school are brought out with great distinctness.

The doctrine of the Logos, a word which "denotes with equal facility the uttered word, the reasoning mind, or again a plan, scheme, system," is traced through its inception in Greek thought, to its absurd and dogmatic Trinitarian conclusion by the Latins. Possibly Clement taught the unthinkable doctrine that the Father and the Son, are one and the same person; but Origen kept quite clear of this absurdity. In his reply to Celsus, he is plain on this point: "We worship the Father of Truth, and the Son who is Truth, Two in Person, but One in agreement and concert and identity of will." His illustration is that of the Union of the Church: "the multitude of them that believed were of one heart and one soul." While Orgien believed that evil in man was accounted for by his pre-existence, Clement declared that there is no inherited depravity of human nature, but all are created capable of wisdom, goodness and happiness. Neither believed in the resurrection of "this flesh," but of a glorious body fit for the abode of pure spirit. Both believed in the "restitution of all things to God," Clement holding that all punishment tends to purification, and Origen that the human will remaining forever free, man will sooner or later forsake the evil and choose that which is good.

The volume before us not only brings out these facts in the lives and theories of the Greatest of the early Teachers of Christian Theology, but vigorously defends Clement from the ill-judgment of Popes Clement viii. and Benedict xiv. and shows how groundless was the abuse which the Latin Church heaped on the memory of Origen. Dr. Bigg is evidently no novice in the history of Christian doctrines, but has studied long and faithfully, and to good purpose. His valuable lectures will enrich any library and profit every Christian student.

2. American Commonwealths. New York. The Planting and Growth of the Empire State. By Ellis H. Roberts. Two vols. 16mo. pp xii. 758. $2.50.

These are the 8th and 9th vols. in a series to which we have frequent-

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ly called attention. In no other form is the story of the planting and growth of America so well told. And, so far, none of the vols. are more interesting and instructive than those relating to the great state of New York. Mr. Roberts, who is admirably qualified for the work, writes with great enthusiasm and commendable pride of his native state, and has exhibited rare skill in putting in his seven hundred and fifty-eight pages the story of its fortunes during the more than three and a half centuries since Verazzano first cast anchor at Sandy Hook. The French, under Champlain, sailed from Quebec through the lake named for himself, and landed, on a war-like mission against the Iroquois in what it now Essex county, in July, 1609: and in September of the same year the Dutch sailed up the "River of the Mountains," from New York to Albany, in a vessel commanded by Henry Hudson, whose name was afterward given to this famous river, The French from the first incurred the hatred of the aborigines of the territory, while the Dutch at once entered into friendly relations with them, made a treaty of alliance, buried a tomahawk, and "built a church to cover it so that it could not be dug up." For about sixty years the Dutch controlled the new settlement, when they were forcibly dispossessed by the English.

From this point, the history as related by Mr. Roberts is highly fascinating. The claims of the Swedes, the power and authority of the Indians, the sacrifices of the Jesuit missionaries; the fierceness of the French and Indian war; the encroachments of the English on the land of the Indians, and their greed for vast possessions; are all related with great fidelity to necessary details, though of necessity, with the conciseness demanded by the limited number of pages employed. Then follows the story of the growth of the idea of Liberty and Popular Government, terminating in the separation of the American Colonies from Great Britain, and the establishment of an Independent Nation. Following this we have the narrative of the part taken by New York in the War of 1812; and later the grand response made by her citizens in overthrowing the Slave-holders rebellion. The work concludes with notices of the French, Dutch and American Literature: the Progress of Education; the prominent statesmen and politicians of the Empire State; and the great wealth and resources of the soil. The total number of farms in 1880, was 241,058, averaging 99 acres each, and giving employment to 377,460 persons, producing harvests valued at $178,025,695 exceeding those of any other state except Illinois. At the same time the manufactured products of the state, employing 629,869 persons in their creation, reached the vast sum of $1,080,696,556. As indicating the industry and thrift of the people at large, it may be mentioned that 1,234,241 persons — more than one in five of all the inhabitants of the state — had on deposit in its savings banks in 1886, $469,662,557. Of course the history of the great Canal system and Railroad operations of the state are given, and the social, moral and religious condition of the more than 6,000,000 population is portrayed. No more valuable addition to our State Histories has yet been made.

3. The Ruling Principle of Method applied to Education. By Antonio Rosmini Serbati; Translated by Mrs. William Grey. Boston; D. C. Heath & Co. 1887. pp. xxv. — 368.

This work of Rosmini is but a fragment of what he intended to be an exhaustive philosophical treatise, based on the essential principles of human nature, concerning method in education from infancy to the decline of age. He divides the progressive development of the child into periods corresponding to orders of cognition, and lays down as the

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"ruling principle of method" that the teacher should present to the mind of the child objects which belong to the orders of cognition in due succession. Rosmini has developed and classified these cognitions, and formulated corresponding principles and methods of education only as far as the child's fourth year when it is declared, in average cases, to have entered on the fifth order.

The method of treatment is metaphysical and formal in a high degree. Its terminology peculiar to the author's philosophical system, and the constant reference to his other works for elucidation of terms and propositions, render a perusal of the work a rather heavy mental gymnastic, and detract sensibly from its value to the average teacher who will be likely to feel disappointment in the illuminating power of this profound treatise. Portions of the book are of high value, but they might be gathered into much fewer pages. By no means its least worthy passages are the frequent quotations from Madame Necker de Saussure's "Progressive Education," which surely justify Rosmini's opinion of her great acuteness, and illustrate besides, the value of lucidity of statement. The work as a whole is likely to prove valuable only to those of philosophical habit and training.

No opinion can be ventured as to the merits of the translation, but there are small inaccuracies in the English, as when on page 71 occurs the expression "to whose diligent observation . . . . we shall have to refer to again." On page 237 the headline should of course be "Limitations to Possibility" instead of "Limitations to Passibility." However the execution of the book is generally excellent and the external appearance agreeable.

4. His Star in the East. A Study in the Early Aryan Religion. By Leighton Parks, Rector of Emanuel Church, Boston. Boston and New York, Houghton, Mifflint & Co. 1887. 16mo. pp. 292. $1.50.

To one who is not in a position where access can be had to more extended information concerning the Aryan Religions, we know of no book superior to the one before us as containing an epitome of the doctrines, and the peculiar tendency of the Religion of the East. The author's hope is that his lectures will "first, point out the excellence of each religion which is considered, and then show that the religion of Christ has the same; secondly, to show that over and above the excellent things which may be found elsewhere, there is that in the Gospel which eye saw not, and ear heard not, and which entered not into the heart of man, but which God hath revealed in the life of Jesus the Christ." Hence he has an open eye to discern the excellencies in all the various forms of Eastern thought, and a quick and accurate judgment by which to detect their imperfections, and to set forth the superior teachings and tendencies of the Gospel. His answer to the demand for an illustration of Christianity as being the revelation in which all the nations of the world are to be blest, is: "In the life of Jesus is gathered the Aryan revelation of the Immanence of God, and the Semitic revelation of the Personality of God; and more, in that commingling both are transfigured; the Immanence of God means power and law and wisdom manifesting themselves as making for righteousness; and the Personality of God means love and forgiveness and grace gathering together the children of God that are scattered abroad." Vedaism, Brahminism, Buddhism in its various branches, Hinduism, and Zoroastrianism, are then described, both as to their history and their doctrines; and the Future of Christ's Religion as the enduring and Universal Truth, is glowingly portrayed. We heartily commend the volume to all

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who desire to know just what the theories are which some fancy are of equal worth with Revealed Religion, and some try to persuade themselves are to push it out of the world.

5. Persia and the Persians. By S. G. W. Benjamin, lately Minister of the United States to Persia, etc., etc. Illustrated. Boston, Ticknor & Co. 1887. Royal 8vo. pp. xi. 507. $5.00

Portions of the contents of this superb book have once appeared in several of the popular Magazines of our time; but in the form now before us many additions of new work have been made, and a general revision has improved the style and given the story a more connected interest. Minister to Persia under President Arthur, as head of the United States Legation then first established at Teheran, Mr. Benjamin evinced the wisdom of the Presidents' choice by bringing to his post exceptionally favorable qualifications for his responsible position. The thoroughness of his efforts to understand the people and the country with whom he had official intercourse, is manifest on the pages before us. His account of the journey into Persia by the way of the Euxine, is followed by a description of Teheran and its surrounding country. Following this he gives us an exceedingly interesting chapter on "The Different Races of Persia." A chapter on the "Conditions of Service in Persia," reveals a curious state of affairs, as custom has established the rule that whatever a servant buys for his employers use, he is at liberty to add and is expected to add ten per cent to the price paid, as his own perquisite. Many people employ more servants than they can afford to hire, but escape out of this difficulty by frequently sending their servants to their neighbors with presents, the neighbors, according to custom, being expected to reward the servants liberally for bringing the gifts. The Sovereign finds this manner of discharging his obligations to his numerous servants very convenient, and often resorts to it. The chapter on the "Religious and Philosophical Sects of Persia," gives the reader a clear idea of the numerous sects abounding in that country, their bigoted hatred of each other, and also of the work of the Christian Missionaries, confined of necessity, since the Mohamedans will not brook Christian proselyting, to the Jews, and to the pseudo Christian sect of the Nestorians. Indeed the book is encyclopædic in its scope, and furnishes the reader with a comprehensive view of the life, politics, customs and varied peculiarities of the Persians. The mechanical execution of the volume is of the highest and most perfect style.

6. Word Studies in the New Testament. By Marvin R. Vincent, D.D., Vol. I. The Synoptic Gospels, Acts of the Apostles, Epistles of Peter and Jude. New York. Charles Scribner's Sons. 1887. 8vo. pp. xxiv. 822. $4.00.

The title of this book fitly expresses its scope and purpose. It is for English readers, particularly for the class who are ignorant of the Greek language. It is not a commentary aiming at an interpretation of the meaning of every verse, nor a lexicon simply defining each word employed by the New Testament writers; but it occupies a middle place, seeking to give the history, meanings, relations and accommodated uses of the words employed by the biographers, historians and letter-writers of the Christian Scriptures. The following examples will illustrate the quality of the work and its purpose:

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Matt. 3: 2. "Repent μετανοεῖτε. A word compounded of the preposition μετὰ, *after*, *with*; and the verb νοέω, to *perceive*, to *think*, as the result of perceiving or observing. In this compound the preposition combines the two meanings of *time and change*, which may be denoted by *after and different* so that the whole compound means *to think differently after*. Μετάνοια (repentance) is therefore, primarily, an *after-thought*, different from the former thought; then, a *change of mind*, which issues in *regret* and in *change of conduct*. These latter ideas, however, have been imported into the word by scriptural usage, and do not lie in it etymologically nor by primary usage."

Matt. 6: 13, "Temptation (πειρασμόν). It is a mistake to define this word as only *solicitation to evil*. It means *trial* of any kind; without reference to its moral quality. Thus, Gen. 22, 1 (Sept.) 'God did *tempt* Abraham;' 'This he said to *prove* him' (John 6: 6) Paul and Timothy *assayed* to go to Bithynia (Acts 16: 7); '*Examine* yourselves' (2 Cor. 13: 5). Here, generally of all situations and circumstances which furnish an occasion for sin."

Matt. 24: 3. "Of the world (αἰῶνος). Rather *the existing, current age*. They do not ask the signs of the Messiah's coming at the end of *all* time to judge the world."

Mark 16: 16. "Shall be damned (κατακριθήσεται). A most unfortunate rendering. The word is a judicial term, and, as Dr. Morison truthfully says 'determines, by itself, nothing at all concerning the nature, degree, or extent of the penalty to be endured.'"

Acts 3: 21. "Of restitution (ἀποκαταστάσεως). Only here in New Testament. The kindred verb *to restore*, occurs Matt. 17. 11; Acts 1 6, etc. As a technical medical term, it denotes *complete restoration of health, the restoring to its place of a dislocated joint etc.*"

1 Peter 2. 19. "Conscience toward God (συνειδήσιν Θεοῦ). Rev. in margin, *conscience of God*. The idea is not consciousness in the ordinary sense, but *the conscious sense of one's relation to God; his consciousness of God*. Thus one suffers patiently, not from a conscientious sense of duty, but from an inner consciousness of his relation to God as a son, and to Christ as a joint-heir, which involves his suffering with him no less than his being glorified with him."

Such helps are valuable; and as a general thing Dr. Vincent selects for explanation the word which, of all others in a particular text would be least likely to be understood by the common reader. Sometimes he lays poetry, art, history, archæology and general literature under contribution in illustration of his effort. Occasionally, however, he lets his theology get the upper hand of his critical skill, and for the sake of a doctrine makes some curious statements. For example he says on Matt. 25, 32. "All the nations (πάντα τα ἔθνη). The whole human race; though the word is generally employed in the New Testament to denote *Gentiles* as distinguished from Jews." The fact is that the word never includes the Jews. They are the "people" distinct from "all the nations."

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Copious indices of English and Greek words occur, and the Greek words peculiar to each writer are prefixed to his Gospel or Epistle. The *Introductions* to the several books are interesting and instructive, the peculiarities of each writer being fittingly characterized. Thus, Luke's record is designated "the gospel of contrasts," "the universal gospel," "the gospel of the poor and outcast," "the gospel of womanhood," "the prayer-gospel," "the gospel of song," "the gospel of infancy." We hope that the author may be able to complete his work as intended, and give us, in another volume, the writings o John and Paul.

7. Franklin in France. From Original Documents, most of which are now published for the first time. By Edward E. Hale, and Edward E. Hale, Jr. Boston. Roberts Brothers. 1887. 8vo. pp. xx. 478. $3.000.

The official and private papers of Benjamin Franklin while residing in France as Commissioner, and afterwards as Minister of the United States, from 1776 to 1785, were at his death, in 1790, left to his grandson, William Temple Franklin, who, in 1818, published a portion of them in London. For many years the unused portion of the collection was supposed to be lost, but was afterward discovered, and finally was purchased by Mr. Henry Stevens, of London, who, after spending many years in collecting, copying and binding both the used and the unused portions, sold the whole to the United States government, in 1882. An examination of these papers by Mr. Hale disclosed the fact that the hitherto unpublished portion was far the most important. Comparing them with the collection published some years ago by Mr. Sparks, with the unique collection now in the possession of Hon. George Bancroft, the well preserved papers of John Adams, and the choice documents held by the American Philosophical Society, Mr. Hale was convinced that papers could be selected from the recent purchase which would place before the world in its true light the real history of our relations with France during the struggle for American Independence.

The result in the handsome volume now before us, justifies his judgment. Many facts not before known to the present generation, and the details of those which are known only as to their general features, are here brought to light. These include the position and attitude of France, the privateering career of Paul Jones, the treatment of American prisoners of war, the difficulties of making exchanges of prisoners, the financial straits of the American Congress, the jealousies and intrigues of many American officials representing Congress abroad, and a great variety of subjects of which our knowledge has heretofore been imperfect, and in some cases very erroneous. Even Lord North seems to have been at one time, — in 1778 — ready to treat with Congress for peace; and Lord Howe sent his prisoner of war, Gen. Sullivan, to Philadelphia, in 1776, just after the battle of Long Island, to attempt to negotiate for a cessation of hostilities.

Mr. Hale has made, in this book, one of the most valuable and important contributions to American History. Not only are the letters

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of Congress, of Franklin, Paul Jones, Arthur Lee, John Adams, Count de Vergennes and others of great importance in determining an accurate knowledge of the facts of the Revolutionary period, but for the purposes of the narrative before us, Mr. Hale's orderly arrangement and concise and incisive statements of the historical links of the several papers and their topics, make the whole work most fascinating as well as instructive to the reader. The publishers have given the work a dress eminently worthy of its importance. The illustrations, including several portraits of Franklin, and fourteen vignettes of noted Frenchmen and Americans of that time, add to the beauty and worth of the volume.

8. Drones' Honey. By Sophie May. Boston. Lee & Shepard. 1887. 16mo. pp. 281. $1.50

A very clever story, showing how a forced position in a trade or profession makes one a mere drone in the human hive, and what a change in one's career and ambition takes place when a natural bias is followed in the choice of a life-work, especially when love spurs one on to the assertion of independence, and the best use of native adaptation. Miss May, whose stories are all popular with the young people, has here done her best, and made a book that proves attractive to young and middle-aged alike. We recommend that this volume be added to the list approved by our Book-Commission.

9. Mechanics and Faith. A study of Spiritual Truth in Nature. By Charles Talbot Porter, New York and London. G. P. Putnam's Sons. 1886. 8vo. pp. viii. 295. $1.50.

In many respects this book reminds us of Professor Drummond's "Natural Law in the Spiritual World," noticed in the QUARTERLY some months ago. We should feel justified in saying, if the two works had not appeared so nearly simultaneously, that the latter had obtained many of its suggestions from the former, and had begun where Mr. Porter leaves off. The chief difference in the two books is that "Mechanics and Faith" is a thoroughly logical treatise, while "Natural Law in the Spiritual World" is defective in that it supposes, not similarity but sameness, identity, in the Laws of Nature and the Laws of Spirit, and manifests also the influence of strong theological bias.

Mr. Porter's argument is based on the statement that no incongruities exist in nature. Mechanics we know to be a reality. If faith is also a reality, then the two may be united in most perfect and intimate harmony. In the chapters which follow the Introductory, where this foundation is laid, the existence of this harmonious relation is clearly made known. Matter is shown to be force manifested in endless dversity of adaptation to the needs of men. Natural law is simply the changeless will of God, into harmony with which man must come if he would understand and use matter in any of its forms or for any purpose. Kepler is quoted as saying after he had discovered the laws of planetary motion, "Now, O God, I think thy thoughts after thee." The same exclamation is pertinent in the case of every universal truth revealed to man. In establishing the criterion of truth, experiment and observation, not human authority nor tradition, furnish the only satisfactory way. These principles are applied in the three concluding chapters of the book to the problem of suffering, the nature of faith, and the office of prayer. Many

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thoughts are suggested that remove difficulties pertaining to these themes, and the book cannot fail to prove healthful to every sincere seeker for the truth.

In the chapter on Suffering, in which an unanswerable argument is made against the dogma of eternal torments, whether based on Calvinistic or on Arminian grounds of reasoning, our author sums up and applies the principles which have been established in preceeding chapters, thus:

"*First.* The uniformity of the Divine conduct, and the eternal changelessness of the Divine Purpose.

Second. The certainty of the accomplishment of all the purposes of God.

Third. The gradual manner, often nearly or quite insensible, in which the eternal purposes of God move onward to their accomplishment.

Fourth. Every Divine purpose, small as well as great, requires the cooperation of many diverse agencies.

Fifth. All suitable agencies are uniformly observed to be in perpetual and harmonious activity, accomplishing every purpose of God."

And he concludes this remarkably suggestive chapter thus: "It is remarkable that the revelation of science should carry us back to the truth taught by the earliest uninspired teacher whose writings have come down to us, Clement of Alexandria. He taught the Divine immanence in its deep and spiritual reality,—in a sense in which the church has almost ever since been, and still is, dead to this most profound and most precious of all truths. He taught, moreover, that 'we can set no limits to the agency of the Redeemer; to redeem, to rescue, to discipline, is His work and so will He continue to operate after this life.'" We commend this book most heartily to our readers. It is at once solid and fascinating.

10. Christianity and Humanity: a Series of Sermons by Thomas Starr King. With a Memoir by Edwin P. Whipple. Seventh edition. Boston, Houghton Mifflin & Co. 1887. 16mo. pp. lxxx. 380. $1 50.

It speaks volumes concerning the worth of this book, that edition after edition is called for when nearly a quarter of a century has passed since the preacher whose sermons it contains, fell asleep in death, having numbered only forty years of mortal life. But Starr King was an exceptional preacher. His sermons were on themes touching the soul's needs, which are the same in all ages, He drew his illustrations from unchanging Nature, from Poets whose writings will always be fresh, and from human experience which, as to the most important realities of life, perpetually repeats itself. Hence the freshness and vigor of his thought and the naturalness of the demand for the pages before us. The sermons are eminently Christian. They cannot fail to be helpful to all who read them.

11. The Poetic and Dramatic Works of Robert Browning. In Six Volumes, Boston and New York. Houghton Mifflin & Company. 1887. Crown 8vo. $1.75 each.

I. Pauline, Paracelus, Strafford, Sordello, Pippa Passes, King Victor and King Charles, pp. ix. 412.

II Dramatic Lyrics, the Return of the Druses, A Blot on the Scutcheon, Columbe's Birthday, Dramatic Romances, A Soul's Tragedy, Luria, pp. vii. 404.

III. The Ring and the Book. pp. 477.

IV. Christmas Eve and Easter Day, Men and Women, In a Balcony, Dramatic Personæ, Baulstions Adventure, Prince Hohenstiel—Schrwan'gau, Fifine at the Fair pp. vi. 444.

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V. Red Cotton Night-cap Country, Aristophanes' Apology, The Inn Album, Pacchiarotto and how he Worked in Distemper and other Poems. pp. 394.
VI. The Agamemnon of Æschylus, La Laisiaz, The two Poets of Croisic, Dramatic Idyls, Jocoseria, Ferishtah's Faucies and Parleyings pp. vi. 395.

Of the subject of these volumes there is no need that we say a single word, since no writings at the present time are commanding so much attention in literary circles as are the poems of Robert Browning. But heretofore American readers have studied him at great disadvantage, since no consecutive and complete edition of his writings has been accessible to them. That want is now met, the publishers having not only given in this edition the complete works of the great poet, but have also followed the order of their publication adopted by the author, and have faithfully reproduced his latest revision of the text. The form of the volumes is the one most convenient for handling, and style and mechanical execution leave nothing to be desired. Large clear type, generous margins, heavy white paper, neat and tasty binding, produce a book that it is a comfort for the eye to rest upon, and for the hand to hold. The publication is timely, and cannot fail to be eagerly sought by the lovers of Browning. The first volume is embellished with a fine steel engraved portrait of the poet made from a recent photograph, and the last volume has a helpful index of contents and a table of first lines.

12. The Appeal to Life. By Theodore T. Munger. Boston and New York. Houghton, Mifflin and Co. 1887. 16mo. pp. xii. 389. $1.50

Dr. Munger is an ardent apostle of the New Theology, and gave to the public sometime ago a volume of sermons in illustration and defence of the Andover Views, entitled "Freedom and Faith." His aim in the volume before us is to vindicate and illustrate the inductive method in religion by appealing to life as it is lived to-day. "If we do not find," he says, "the illustration and vindication of the Faith in the heart and life of humanity, we shall find it nowhere. If we can interpret the human heart as it feels and hopes and strives in the natural relations of life; if we can measure the play of the human mind in the family, in society, and in the nation, we shall find both the field of the Gospel and its vindication. The thing to be done at present is not to crowd upon men a system conceived in some way to be true, nor to bind them down to a hard, literal, undiscerning reception of texts, but to set forth the identity of the Faith with the action of man's nature in the natural relations of life; to show that the truth of God is also the truth of man. This is the central meaning of the Incarnation,, and preaching should be an exposition of it." Dr. Munger's sermons are in the line of this thought. His central thought in his "Appeal to Life" is that God is not only, however uniquely, in Christ, but ever indwelling in humanity, "as a Being who contains within himself an eternal humanity," whose Revelation "is the appeal of the divine mind to the human on the basis that one is the image of the other," and whose word in and through Christ exercises an authority transcending all external confirmations by its accord with the moral and spiritual instincts of that "human nature which is also the divine nature."

Such theories are a novelty in an Orthodox pulpit, and many people are regarding them as wholly new to the world; in reality they are as old as what is known as Liberal Christianity, and have been constantly put forth from Universalist and Unitarian pulpits, as the truth concerning man's endowment and God's nearness to man, in opposition to the cardinal doctrine of Orthodoxy, total depravity. We rejoice that, as

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proclaimed in a so-called Orthodox pulpit, and spread in the handsome form in which the publishers have clothed them before a portion of the reading public which could not be reached by the same sentiments from an avowedly liberal source, these fundamental truths get so extensive circulation and hearing.

13. Life and Times of Jesus as Related by Thomas Didymus. By James Freeman Clarke. Boston, Lee and Shepard. 12mo. pp xii. 448. $1.50

This is a new edition of one of Dr. Clarke's latest and most popular and instructive books. On its first appearance the QUARTERLY said of it, "its object is to furnish a realistic picture of the life, teachings, and works of Christ, set in the frame of the times in which he lived, the localities, scenery, society, the political condition and religious opinions and customs of the people. Into the midst of these he seeks to transport himself, and from this point to understand the Saviour, and to realize the impression he made on the various classes with whom he was in daily contact." It is a valuable volume.

14. The College and the Church. The "How I was Educated" Papers and Denominational "Confessions," from the Forum Magazine. New York. D. Appleton and Co. 1887. 8vo. pp. 214.

These two series of "Papers" which were so generally interesting to the readers of the *Forum*, are by request of the patrons of that Magazine, put into handsome and convenient book form. Dr. Edward Everett Hale, Rev. Thomas Wentworth Higginson, Prest. F. A. P. Barnard, Chancellor John H. Vincent, Prof. Wil iam T. Harris, Prest. S. C. Bartlett, Ex-Prest. J. R. Kendrick, Prest. Timothy Dwight, Prest. E. G. Robinson, Prest. James B. Angell, and Ex-Prest. Andrew D. White, tell how they were educated; the several narratives emphasizing according to the opinions and experiences of their respective writers, the wants and the defects of the various systems of education peculiar to America. For the several Christian sects, writers who have long been connected with the Church they criticise, make "Confession" of what seem to them to be the defects and weaknesses of their respective organizations. The Churches thus represented are the Episcopalian, Roman Catholic, Baptist, Unitarian, Methodist, Congregationalist, Universalist and Quaker To which is added the Confessions of a Skeptic. The book is interesting and imparts the imformation gained from an inside view of the things which are criticised.

15. Proverbs from Plymouth Pulpit, Selected from the Writings and Sayings of Henry Ward Beecher. By William Drysdale. Revised in part by Mr Beecher, and under Revision by him at the time of his death. New York. D. Appleton and Co 1887. 12mo. pp. 230 $1.00

It is stated in the brief Introduction to this volume that, "The work was begun nearly ten years ago at Mr. Beecher's suggestion and under his guidance. After its completion the manuscript was in his hands, and he from time to time revised and corrected it. When his ministry came to a glorious close, he had gone patiently over about one third of it, making many alterations, additions, and erasures. The remaining proverbs stand in the words in which Mr. Beecher originally clothed them."

Everything emanating from the lips of Mr. Beecher is now of interest to the American people, and here are some of his choicest sayings that cannot fail of being highly prized. Opening the book at random we make a few selections.

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"A man is educated just in the proportion in which, by his soul-power, he controls the conditions of his life; and a man is uneducated just in the proportion in which he is controlled by his external conditions."

"There is no liberty to men whose passions are stronger than their religious feelings; there is no liberty to men in whom ignorance predominates over knowledge; there is no liberty to men who know not how to govern themselves."

The Church has been so fearful of amusements that the devil has had the care of them."

"Every time you trifle with reverent or sacred things, it is as though you scratched a mirror; and afterward every image that you see when you look at these things is marred."

16. Gilman's Historical Readers. Chicago and Boston. The Interstate Publishing Company.

I. The Discovery and Exploration of America. A Book for American Boys and Girls, by Authur Gilman, M. A. 4 to. pp. 128. 36cts.

II. The Colonization of America. 4 to. pp. 160. 48 cts.

III. The making of the American Nation. 4 to. pp. 190. 60cts.

The publishers announce the purpose of these three volumes to be, "to present to the minds of the youngest readers, *in schools and families*, a simple and clear account of the growth of our Nation, and of the events that preceded its birth on the continent of America." They seem admirably adapted to this end, are delightful reading, and cannot fail to be enjoyed by the class for which they are prepared. The series is graded, and the style is well fitted to gain and hold the attention of the very youngest. While there is strict fidelity to the facts of history, skill is successfully displayed in bringing out all its romance, and no child beginning the reading of the series can help being interested and instructed. It seems to us admirably adapted for school use, and it will certainly be a profitable investment for the home. The print is large and clear, and the binding strong and neat. Our Book Commission will do well to put these books on their list.

17. A Few Thoughts For A Young Man. By Horace Mann. New Edition. Boston. Lee and Shepard. 1887. 16mo. pp. 91. 50 cts.

Ever since its first publication, in 1850, we have kept this little book close at hand, and have read it, and recommended its reading to others, many, many times. There are no better "Thoughts for a Young Man" to read, reflect upon. and digest, than these. We therefore hail with delight the new edition before us. It is put up in attractive style, and is just the thing for parents to place in the hands of their boys.

18. Bridge Disasters in America. The Cause and the Remedy. By George L. Vose. Boston, Lee and Shepard. 1887. 16mo. pp. 89. 50 cts.

These pages have previously done service in "The Railroad Gazette," as an address before the Legislature of Massachusetts, and other bodies. No one can doubt, in view of the many railroad casualties, due to defective bridges, that its appearance in its present form is most timely. Prof. Vose is an authority on the subject which he discusses. He tells us that "No less than forty bridges fall in the United States every year." Fortunately, in one respect, only a few of these accicents result in loss of human life. But, on the other hand, unfortunately, only those casualties rouse human indignation and call forth any demand for greater security, where human life is lost, although in every other instance the danger to human life was as imminent, and was only accidentaly or providentially averted. His recommendations for assuring safety are scientifically based, and should be made effective by suitable legislation.

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19. Epochs of Modern History. The Early Tudors. Henry vii. Henry viii. By Rev. C. E. Moberly, M. A. Late a Master in Rugby School. With Maps and Plates. New York. Charles Scribner's Sons. 1887. 16mo. pp. xvi. 249.

The series of which the volume named above forms a part is one of the most instructive and interesting how being placed before the public. The book before us, while it cannot fail to secure the attention of any general reader, will be best appreciated by those who have already acquired some knowledge of the period of English History which it covers. Professor Moberly has evidently made a close study of the resigns of Henry vii. and Henry viii., and has thoroughly examined original papers and authorities. His book is therefore a conscientious and careful presentation of the facts and characteristics of life of the two English Kings whose history,—the history of their times—it gives.

20. A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church Edited by Philip Schaff, D. D., L. L. D., Professor in the Union Theological Seminary New York. In connection with a number of Patristic Scholars of Europe and America. Volume IV. St. Augustine: The writings against the Manichæans, and against the Donatists. Buffalo Co., N. Y. 1887. Royal 8vo. pp. 6 75. $3.00.

The Christian Literature Company are prompt in issuing these works of the Fathers' according to their promise to their patrons, once in three months. The mechanical execution is still most excellent; and the opportunity thus offered to the theological student of enriching his library at moderate price with the writings of the most eminent of the early Christian teachers, is unsurpassed in the history of such literature. The volume before us contains two of the most celebrated works of St. Augustine; the writings against the Manichæans and against the Donatists. Valuable historical introductions were written expressly for this work. That relating to the Manichæans is by Rev. Dr. Newman, of the Baptist Theological College, Toronto; and that relating to the Donatists is from the pen of Professor Hartranft, of the Hartford Theological Seminary. Both are excellent and instructive. putting the reader in possession of the preliminary information which he needs in order to read St. Augustine intelligently.

Of the seven writings against the Manichæans here given, four were translated previously for the Edinburgh edition. The other three are translanted for this edition by Dr. Newman. The writings against the Donatists are reprinted, but with valuable revisions by Dr. Hartranft. The treatises in both sections are arranged in chronological order, with copious indexes of subjects and of the Scripture texts. The next volume, to be issued in October will contain the "Writings of St. Augustine against against the Pelegians and Semi-Pelegians." We are grati. fied to know that the publishers, finding their trade increase beyond the lines originally contemplated, have recently moved to a larger publishing centre, and are hereafter to be addressed at 35 Bond Street, New York City.

21. Encyclopedia of Living Divines and Christian Workers of all Denominations in Europe and America. Being a Supplement to the Schaff-Herzog Encyclopedia of Religious Knowledge. Edited by Rev. Philip Schaff, D. D., L. L. D., and Rev. Samuel Macauley Jackson, M. A., New York: Funk & Wagnalls. 1887. Royal 8vo. pp. vi. 271.

A very handy reference book for biographical facts relating to eminent divines at home and abroad. We miss several names of our own preachers and educators which ought to have appeared, and note the presence of others who have attained nothing remarkable in their own church nor for the Christian cause at large; but this seems hard if not impossible to avoid unless a great many editors are employed. And the same facts, for the same reasons are doubtless true of the names of

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prominent men omitted from other sects. The work is well done. The notices are brief, comprehensive, and, so far as we know, just. For the most part, if not wholly, the sketches have been revised by their subjects, and may therefore be relied on as accurate. The book will be found helpful to all who desire a biographical dictionary of Christian preachers and writers of the present day.

22. The Knight Errant. By Edna Lyall. New York. D. Appleton & Co. 1887

This is a good old-fashioned romantic novel. The leading character, Carlo, is brave, beautiful, and good, wonderfully pure, noble and high-minded. His earnest efforts to save his sister's honor, his self-sacrificing love, his lofty and steadily pursued ideal, make him a worthy knight errant. Miss Lyall, as we have had occasion to say before in noticing "Donavan" and "We Two," teaches some of the noblest sentiments without seeming to preach, and makes all her good people interesting and intelligent as well as virtuous. Her religion is genuine and practical, and her books seem to us admirable reading for young people. We are glad to notice that, on our suggestion, our Book Commission have placed "Donovan," and "We Two" on their list of good books for Sunday School and general reading. We most heartily advise that "The Knight Errant," be also added.

23. The Gates Between. By Elizabeth Stuart Phelps. Boston and New York. Houghton Mifflin & Co. 1887. 16mo. pp. 222, $1.25

This is just such a book as one might expect the author of "The Gates Ajar," to produce, given to her the lapse to time which has intervened between the publication of the two. It purports to be the story of Dr. Esmerald Thorne, a successful and devoted physician, a student in his profession, active in Hospital and other ameliorating work. A man just in his ways, but quick, passionate, and not given to the study or contemplation of things of spiritual import. Burdened with professional cares, he leaves his home to visit his patients and attend a meeting in the interest of increased Hospital accommodations, and is suddenly killed by the ungovernable flight of his horse. Entering the life separated from the flesh, it is long before he realizes what a change has come to him, and is surprised that he is unnoticed by those whom he accosts as his spirit lingers about the place of his earthly life; and that all his efforts to reach his home, from which he departed with angrily spoken, impatient words to his wife, are baffled by his being unable to proceed beyond a certain street in that direction. At last, convinced that he is no longer a mortal, he turns from earth, and after much aimless wandering meets a friend of his earth-life, by whom he is helped to turn his attention to spiritual themes. Soon he is joined by the spirit of his only child, whose ingenuous talk still further leads him aright, and at last he is sent on a mission to receive and aid the recently disembodied spirit of his wife. The story is finely told, and one cannot resist the conclusion as he reads it, that the old orthodoxy has slipped entirely out of the thought and heart of the author.

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book, "from intelligencies in the form and out of it, from souls embodied and disembodied," during his "union and intercourse with the Adepts of many lands and the Dervishes and Lamas of the East;" and he claims that he is led to lay it before the public in answer to "numerous calls from the two worlds." He finds it difficult, he says, to write so as to be understood by those who use the English language. His themes are; Astrology, sin, soul-seeds, astral photospheres, white, red and black magic, obsession, materialization, hermetic science, reincarnation, angels and archangels, soul-development, mind-cure, etc. etc. and it must be confessed that the language employed by him is far above human understanding, and is such as is commonly designated nonsense. He is an ardent believer in the materialization of spirit, and holds that "Where, in honestly conducted seances, the form has been seized and the medium has been discovered in the captor's arms, it has been transfiguration and not materialization, and mediums or their friends make a great mistake in not explaining this different phase to those who attend their circles." He informs us that:

"A physical or materializing medium is a person in whom the unconscious Will may be relaxed to a certain extent, liberating the life and the magnetic forces with which Spirits come in sympathetic unison, producing a balance or equipoise of elementary forces on our plain of being, and resulting in a material, tangible human form, separate from the medium. It must always be remembered, however, that this human form is made up of the life.forces of the medium, and belongs of right to him or her, and the unconscious Will, but partially relaxed, is continually calling back its own. For this reason Spirits hold this form only by an effort and, when advancing far from the medium, are apparently drawn back again by irresistable attraction. Demoralization occurs when the Spirit releases its hold upon the form; the next force which asserts itself being gravity, the form drops and disappears. The clothing these forms wear is actual material substance for the time being, procured in various ways, generally focalized from the clothing of the medium or surrounding objects, and held on a physical plane on the same principle of a poise of forces. If focalized from inanimate objects, it may remain in our physical plane permanently and portions may be carried away from the seance. These are a few of the simple principles brought into play in Spiritual materialization."

If instructions are faithfully followed, spirits can be materialized, but "To invoke planetary spirits requires most silent concentration ere they respond. They should be invoked only by Adepts and Hierophants, who understand thoroughly the careful conditions neccessary for perfect prparation to receive the communications, and open a channel through which they will guard and guide their favored ones. In order to exalt the true Soul up to the prophetic standard, we must purify the element of Fire which is in us, then concentrate the Fire of Soul in mirrors, crystals or globes. When the mind is fully attuned and surrendered to purer fire, it is then a pure glass, and to it come visions of the great world of Souls, the original world of Spirit."

The above quotations are fair specimens of the absurdities with which the volume abounds. It has no value except as a curiosity in literature.

BOOK NOTES.

Rev. A. N. Alcott, of Elgin Illinois, has written a timely pamphlet entitled: "The Problem of Fellowship in Religion. A Study of the Present Unitarian Situation. Its Lessons for all Religious Denominations." Its aim is to show that the recent attitude

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of the so-called Ethical Unitarians to build up a religion without a God, is contrary to reason, and that by no possibility can such a Union as is sought by these radicals with consistent Theists be accomplished.

The Latest Studies on Indian Reservations. By J. B. Harrison, Philadelphia. Published by the Indian Rights Association. This is an exceedingly interesting narrative of a tour among the Indian Reservations, with a view to studying the character of the Indian agents, who are found to be neither all good nor all bad; and to obtain such information of the progress or otherwise, of the Indians in Civilization, as may furnish intelligent data for the solution of the Indian problem. Mr. Harrison found schools, missionary stations, improved farms, and many other things denoting improvement. Some had well improved these opportunities, some seemed to have no appreciation of, and no interest in them. Of the Indian in general, he says: "No Indian that I have seen has any idea of civilization, or of the responsibilities and perils which it involves. It is not likely that any training or preparation that we shall be able to give them will ever enable many of the Indians to endure successfully direct and unshielded contact with the civilization of the present time. Our modern life is too intense and complex for them; its competition and selfishness are far too fierce, and too thoroughly organized and trained, for a nature so simple and sincere as the Indian's. His natural character, so far as I have had opportunity of observing it, has too much of the moral element in it for him to be able long to maintain his ground in the state of war which in so great degree constitutes the substance and current practical experience of our civilization." But afterwards he bears this testimony to the characteristics and qualifications of the Klamath and Modoc tribes: "In moral qualities they are the peers of white men anywhere; brave, honorable and public spirited. They do not need pity. They are worthy of respect and a fair chance to start in life. If they can have that, they can take care of themselves without troubling anybody. They are too honest and conscientious, and have too high a moral endowment and development, for a prosperous life in the environment that awaits them in contact with our civilization." If this is true, the general assertion was too sweeping. Doubtless the Indians are a race of men characterized by all the variations in individuality to be met with in other races; and hasty and imperfect generalizations are therefore pretty sure to be unjust.

The Rand Avery Company have issued two supplemental numbers to the series known as the "Boston Monday Lectures." The first contains a Symposium on Current Religious Perils; the writers being Prof. Edward A. Park, Dr. John Hall, Miss Frances E. Willard, Prof. Herrick Johnson, Dr. Josiah Strong, Rev. Dr. Huntingdon, B. P. Paddock, B. P. Nicholson, and seventeen others, who give utterance to their opinions on the perils to Religion arising from The New Theology, Agnosticism, Intemperance, Materialism, Worldliness, the denial of the fixedness of Character by Death, etc., etc. The second contains three interesting papers: "High Caste Hindu Widows," by the Pundita Ramabai of Bombay; "Woman in New Japan," by Rev. C. S. Ely of Tokio; and "Prohibition in Canada," by J. McDonald Oxley of Ottawa. The subscription price is one dollar for twelve Numbers, or twenty cents per single number.

The Interstate Publishing Company, Chicago and Boston, issue Three Monthy Magazines, designed for Supplementary Reading in the Grades of Schools indicated in their titles. The first is called the Primary Monthly, edited by Kate L. Brown; the second, the Intermediate Monthly, Sarah L. Arnold, editor; and the third, the Grammar School Monthly, edited by Miss May Mackintosh. The first and second are 16mos. in form and each number contains 32 pp. They are each furnished at thirty cents per year. The third is a large 4to, each number containing 48 pages, price $1.00 per year. The Magazines are beautifully illustrated, and in every way well adapted to secure their purpose, that of interesting children in good reading. They are useful and entertaining in the home as well as profitable for use in Schools.

The Coöperative Index to Periodicals. Edited by W. J. Fletcher, with the Coöperation of Members of the Library Association, continues to be issued with great promptness in January, April, July and October, from its place of publication, 31 and 32 Park Row, New York. It is edited with great care, and is an invaluable help to those who would know where to look for the best treatment of themes which engage the attention of contributors to American and Foreign Periodicals.

The Mission of Moses and its Results. By Alexander S. Arnold. 8pp. 15 cents per dozen. A very clever picture of Moses, giving in brief a view of his great work and its results as the Leader of Israel, and a statement of the doctrines taught by him by Divine Command.

All publications noticed under the heads of "Contemporary Literature" and "Book Notes," will be found on sale at our Publishing House.

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